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LIFE AND WORKS
OF
ROBERT GREENE, M.A.

VOL. VII.

PERIMEDES THE BLACKE-SMITH.
CICERONIS AMOR.
AND
THE ROYAL EXCHANGE.
1589—1590.

One desiring me to read, but slept it out:
Wakening.

Nay, doe not Smile : my Lips ſhall rather dwell
For euer on my Pipe,
Than read to you, one word, or Sillable.
You are not ripe
To Iudge, or Apprehend
Of Wit. Ile rather Spend
Six howers together in Tobacco-taking,
Then read to you, and cannot keepe you wakeing.

GEORGE DANIEL of Beswick (Poems, Vol. I. p. 70).

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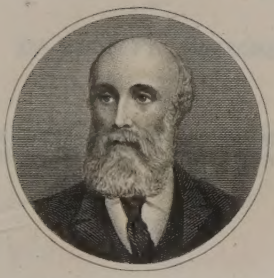

Henry Huth Esqr.

(Engraved by W. J. Alais from a Photograph.)

Edited with Introductions, Notes and Illustrations, etc

BY THE

Rev. Alexander B. Grosart, LL.D. F.S.A.

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THE

LIFE AND COMPLETE WORKS

IN

PROSE AND VERSE

OF

ROBERT GREENE, M.A.

CAMBRIDGE AND OXFORD.

IN TWELVE VOLUMES.

FOR THE FIRST TIME COLLECTED AND EDITED,
WITH NOTES AND ILLUSTRATIONS, ETC.,

BY THE REV.

ALEXANDER B. GROSART, LL.D. (EDIN.), F.S.A.,

St. George's, Blackburn, Lancashire.

VOL. VII.—PROSE.

PERIMEDES THE BLACKE-SMITH.
CICERONIS AMOR, OR TULLIES LOUE.
AND
THE ROYAL EXCHANGE.

1589—1590.

PRINTED FOR PRIVATE CIRCULATION ONLY.
1881—83.

50 *Copies.*]

Printed by Hazell, Watson, and Viney, London and Aylesbury

CONTENTS.

PAGE

PERIMEDES THE BLACKE-SMITH 1

CICERONIS AMOR, OR TULLIES LOVE 95

THE ROYAL EXCHANGE 217

NOTES AND ILLUSTRATIONS, ETC. 329

YOUTH took one Summer day his lyre,
And idly struck each golden wire ;
Just as Fancy bade him play
Rose and sank the flowing lay ;
Time and place he car'd not for,
Yet his wand'ring hand had more
That Music of her votary asks
Than the student's gravest tasks.
Sweet notes came out, and hung around
Like a cloud of precious sound ;
Blending frolic tones, whose mirth
Seem'd all that there is gay on earth,
With some which e'en the heart would melt
Of those who fear'd, or lov'd, or felt.

MRS. CLIVE (IX Poems by V : 1841).

XV.

PERIMEDES THE BLACKE-SMITH.

1588.

NOTE.

Our text of 'Perimedes' is from the exemplar in the Bodleian (Malone 575). See on it annotated Life in Vol. I.—G.

PERIMEDES
The Blacke-Smith,

A golden methode, how to vſe
the minde in pleaſant and pro-
fitable exerciſe.

Wherein is contained ſpeciall principles fit for the
higheſt to imitate, and the meaneſt to put in practiſe,
how beſt to ſpend the wearie winters nights, or the
longeſt ſummers Euenings, in honeſt
and delightfull recreation.

Wherein we may learne to auoide idleneſſe and wan-
ton ſcurrilitie, which diuers appoint as the end
of their paſtimes.

Heerein are interlaced three merrie and neceſſarie
diſcourſes fit for our time: with certaine
pleaſant Hiſtories and tragicall tales, which
may breed delight to all, and offence
to none.

Omne tulit punctum, qui miſcuit vtile dulci.

LONDON
Printed by Iohn Wolfe, for
Edward White. 1588.

To the Right worſhip. *Geruis Cliffton* Eſquire, *Robert Greene* wiſheth increaſe of worſhip and vertue.

NO *ſooner, Right worſhipfull, was* Alexander *come to ripe yeares, but his father* Philip *preſented him a booke and a horſe; the one to ſignifie his delight in letters; the other his deuotion to martiall indevours:* Pallas *had hir ſpeare, and hir pen; counted as well the patroneſſe of ſchollers, as of ſouldiers: And* Alexander *forenamed, no ſooner laide off his helmet, but hee tooke in hand* Homers Iliades; *ſcarſe come from handling his weapon with his maiſter* Parmenio, *but he fell to parlee of ſtudie with his Tutor* Ariſtotle; *counting the profit that hee reaped by philoſophie, little leſſe then the gaines he got by his great conqueſt. Theſe premiſes conſidered, hearing how your worſhip in the prime of your youth, not onely delighted in martiall actiuity, but fauoured the ſtudy of good letters, as a* Mæcenas *and patron of ſuch vertuous labours, I reſolued, if I could not hang at the ſhryne of* Apollo *beautifull inſtruments, yet to deck his aulters with Bay garlands: and if my want hindred me from offering to* Minerua *great*

volumes, yet I aduentured to ſtrew | her temple with looſe papers, though my ability was not ſufficient to preſent your worſhip with any worke worth the viewing, yet I preſumed as ſpurred forward by the report of your courteſie, and fame of your vertues, to dedicate this little pamphlet to your worſhip, conteyning the tattle betweene a Smith and his wife, full of diuerſe precepts interlaced with delightfull hiſtories: which if they profit ſome, and pleaſe others, let them returne the end of both to your worſhip, for whome this worke was firſt taken in hand: but howſoeuer it delights or diſcontents, ſo it fit your humour, and paſſe with your gratious acceptance, I ſhall hit the marke I aimed at, and ſo leaſt I ſhould ſhape Hercules *ſhoo for a childs foote, I commit your worſhip to the Almightie.*

Your worſhips to command,

Robert Greene.

To the Gentlemen readers,

Health.

GEntlemen, I dare not ſtep awrye from my wonted method, firſt to appeale to your fauourable courteſies, which euer I haue found (howſoeuer plawſible) yet ſmothered with a milde ſilence: the ſmall pamphlets that I haue thruſt forth how you haue regarded them I know not, but that they haue been badly rewarded with any ill tearmes I neuer found, which makes me the more bold to trouble you, and the more bound to reſt yours euerye waie, as euer I haue done: I keepe my old courſe, to palter vp ſome thing in Proſe, vſing mine old poeſie ſtill, *Omne tulit punctum*, although latelye two Gentlemen Poets, made two mad men of Rome beate it out of their paper bucklers: & had it in deriſion, for that I could

not make my verſes iet vpon the ſtage in tragicall buſkins, euerie worde filling the mouth like the faburden of Bo-Bell, daring God out of heauen with that Atheiſt *Tamburlan*, or blaſpheming with the mad preeſt of the ſonne: but let me rather openly pocket vp the Aſſe at *Diogenes* hand: then wantonlye ſet out ſuch impious inſtances of intollerable poetrie: ſuch mad and ſcoffing poets, that haue propheticall ſpirits, as bred of *Merlins* race, if there be anye in England that ſet / the end of ſcollariſme in an Engliſh blanck verſe, I thinke either it is the humor of a nouice that tickles them with ſelfe-loue, or to much frequenting the hot houſe (to vſe the Germaine prouerbe) hath ſwet out all the greateſt part of their wits, which waſts *Gradatim*, as the Italians ſay *Poco à poco*. If I ſpeake darkely Gentlemen, and offend with this digreſſion, I craue pardon, in that I but anſwere in print, what they haue offered on the Stage: but leauing theſe phantaſticall ſchollers, as iudging him that is not able to make choice of his chaffer, but a pedling chapman, at laſt to *Perymedes the Black Smith*, who ſitting in his holi-dai-ſute, to enter parlee with his wif, ſmugd vp in her beſt

apparrell, I preſent to your fauors. If he pleaſe I haue my deſire, if he but paſſe I ſhalbe glad. If neither, I vowe to make amends in my *Oepharion*, which I promiſe to make you merry with the next tearme: And thus reſting on your wonted courteſies, I bid you farewell.

Yours as euer he hath beene,

R. Greene.

Au R. Greene Gentilhõme,

Sonnet.

EVphues qui a bien connu fils-aiſne d'Eloquence,
Son propre frere puiſné te pourroit reconnoiſtre
Par tes beaux eſcrits, GREENE, *tu fais apparoiſtre*
Que de la docte Sœur tu as pris ta näiſſance.
Marot & de-Mornay pour le langage Francois:
Pour l'Eſpaignol Gueuare, Boccace pour le Toſcan:
Et le gentil Sleidan refait l'Allemand:
GREENE *& Lylli tous deux raffineurs de l'Anglois.*
GREENE *a ſon Mareſchal monſtrant ſon arte diuine,*
Moule à vne belle Idée: ſa plume eſſorée
Vole viſte & haute en parolle empennée;
Son ſtile à vn beau diſcours portant la vraie mine.
Courage, donc ie-dis, mon amy GREENE, *courage,*
Meſpriſe des chiens, corbeaux & chathuans la rage:
Et (glorieux) endure leur malignante furie.
Zoyle arriere, arriere Momus chien enragé,
Furieux maſtin hurlant au croiſſant argenté,
A GREENE *iamais nuyre ſauroit ta calomnie.*

I. Eliote.

Perymedes.

THere dwelled, as the Annuall records of *Egypt* makes mention, in the Citie of *Memphis*, a poore man called *Perymedes*, whome Fortune enuying from his infancie, had ſo thwarted with contrarie conſtellation, that although hée had but his wyfe and him ſelfe to releue by his manuell labours, yet want had ſo wrong him by the finger, that ofte the greateſt chéere they had, was hungar, and their ſwéeteſt ſauce content: yet Fame willing to ſupplie what fortune had faulted with defect, ſo rewarded poore *Perymedes* with the glorie of report, that he was not onely loued and liked of all his neighbours, but knowen for his contented pouertie through all the confines of *Egypt*. The man coueting although hée were poore, to be counted vertuous, firſt eſchewed idleneſſe, the moath that foreſt and ſooneſt infecteth

the mynde with many miſchiefs, and applied him ſelfe ſo to his woorks, being a Smith, that he thought no victualles to haue their taſte which were not purchaſed by his owne ſweate. Proude he was not, as one whome pouertie had checked with to great diſgrace, and yet we ſée that ſelfe loue hanges in the heart, not in the habite, that *Plato* durſt ſay (*Calco faſtidium Diogenis*) meaning that the poore Cynick was as inſolent in his patcht cloake, as *Alexander* the great in all his royaltie. Enuie, of all other vices, hée did eſchewe, as a cancker ſo peſtilent to an honeſt minde, that it ſuffereth quiet not ſo much as to pry into the motions of the heart. Couetous he was not, as one that ſought by his handes thrift to ſatisfie his owne neceſſitie: and if any ſurpluſage were graunted by good lucke, hée ſlept not ſoundly on ſaturday at night, till he, his wife and his neighbours had me/rilie and honeſtlie ſpent it at a homelie banquet. He wanted nothing, as one that againſt all ſpight of Fortune oppoſed patience, and againſt neceſſitie content: And yet Fortune that ſhe might not be thought to iniurious, in lieu of all her other disfauours lent him a wife of his owne conditions, whome he loued more then himſelfe: for the poore woman although ſhe was barren, and had no children, yet was ſhe of a verie pure and perfect complexion, and withall of ſuch good

behauiour, firſt in loue and dutie to her huſband, and then in friendly and familiar conuerſation with her neighbours, that ſhée was thought a wife fit for ſo honeſt a huſband. Theſe two thus beloued of all the inhabitants of *Memphis*, preſcribed them ſelues ſuch an order of life, as diuerſe men of great calling, ſought to be carefull imitators of their methode: for ſuffring no priuate iarres to come within their poore cottage, as a thing moſt preiuditiall to an Oeconomicall eſtate, no ſooner had theſe two paſt away the day, he at his hammers, and ſhe at the Bellowſes, for boy they had none, but that ſitting them ſelues to ſupper, they ſatisfied nature with that their labour did get, and their calling allow, and no ſooner had they taken their repaſt, but to paſſe the reſt of the euening merely, they fell to pleaſant chatte betweene them ſelues, ſome time diſcourſing of what came firſt in their heads, with *Pro & cõtra*, as their naturall logick would graunt them leaue: other while with merie tales, honeſt, and tending to ſome good end without either laſciuiouſneſſe or ſcurilitie, thus euer they paſſed away the night: and for that the *Egyptians*, as a great monument kept diuerſe of their diſcourſes, which ſome by chance had ouerheard, and put downe as a Iewell in their librarie, I meane as their recordes doe rehearſe, to ſet downe in brief: two of their nights prattle,

which although homely tolde, yet being honeſt and pleaſant, I thought they would breade ſome conceipted delight to the hearers, and therefore thus.

The firſt nights diſcourſe.

NO ſooner had *Perymedes* and his wyfe *Delia*, for ſo was her name, ended their dayes worke, and taken their repaſt, but ſitting ſafely in their ſimple cottage by a little fire, *Perymedes* begã thus ſolemnly and ſadlie to enter into a diſcourſe. I can not thinke wife, but if we meaſure all our actions with a true proportion, that wée haue ſupt as daintely as the proudeſt in all the Cittie of *Memphis*, for the ende of delicates is but to ſatisfie nature, which is ſo partiall in hir deſires, that were not our vitious mindes drowned in gluttonie, contente would ſeale vp her requeſt with a very ſmall pittance: but ſuch is the courſe of the world now a daies, that euerie man ſéekes with *Philoxenus* to haue his necke as long as a Crane, that he may with more pleaſure ſwill in the ſwéete taſt of their ſuperfluous deinties. But wife, ſince I can remember here in *Memphis*, *Pſamnetichus* our king, was of ſo ſparing a diet, that being demaunded by an Ambaſſadour, what Caters he had for

his houſhold, made anſwere, his Cooke and his ſtomake: in ſéeming by this that his Cooke bought no more in the ſhambles then woulde ſatisfie what his ſtomack deſired. But now wife, euery meane man muſt be ſo curious in his fare, that we are rather to be counted *Epicurians* than *Egvptians*, and our *Chaldees* haue more ſkill in a cup of wine than in a librarie, which ſuperfluitie bredeth both beggerie to manie, and diſeaſes to all. For ſo they drowne them ſelues in the bottomleſſe ſea of gluttonie, as at laſt they make their bodies a ſubiect for the Phyſition, thinking that the temperature of their complexions can neuer be well affected, vnleſſe their ſtomacks bee made a verie Apotecaries ſhoppe, by receiuing a multitude of ſimples and drugges, ſo to ſettle their wauering conſtitution: thoſe men that wed themſelues to ſuch inordinate exceſſe, finde diuerſe and ſondrie paſſions to torment the ſtomack and all the body, which no ſooner paynes them, but ſtraight, as experiẽce is a great miſtreſſe, they calculate the nature of the diſeaſe, and ſtraight flye to purging, to phlebotomie, to fomentations, & ſuch medicinall decretals, according to the interiour or exte / riour nature of the diſeaſe, where as perhaps ſome ſlender fault is the efficient cauſe of ſuch a momentanie paſſion, better to be cured by time than phyſick. But exceſſe in diet (wife) breedeth this reſtleſſe

deſire, and ſo manie are the diſeaſes incident by our owne ſuperfluities, that euerie one had neede to haue an Herball tied at his girdle: well I haue heard my father ſay, that he was but one daie ſicke in all his life time, being then alſo through ouer much labour fallen into a feauer. And this perfect temperature of the bodie, did not procéede from the diuerſities of potions and daintie delicates, but by a true proportion of exerciſe and diet: which *Zeno* the Philoſopher noted well to be true, who beeing of a verie weake and tender conſtitution, ſubiect oft to ſickneſſe, yet neuer kept his bed. Being demaunded of a *Lacedemonian*, what preſeruatiues he did vſe, *Zeno* willing to be brief in his anſweres, ſhewed then a péece of bread & a diſh of water, with a ſtrong bowe of ſtéele, meaning by this Enigma to diſcouer vnto them, that he raced out his diſeaſes by exerciſe and faſting, as two eſpeciall pointes neceſſarie for the perfecting of mans health.

You ſay truth huſband, quoth *Delia*, for oft haue I heard my mother ſay, that thrée thinges are the chiefeſt delicates, which who ſo vſeth, ſhall liue long and happely: Hunger, quiet, and mirth, but to auer your ſayings to be true, euerie one ſéekes to attaine the contrarie, which cauſeth ſuch ſodaine death & perilous diſeaſes: mo periſh by gluttonie than by the ſworde, for in ſteade of

hunger men ſeeke to ſatisfie nature with exceſſe, for quiet, enuie at others happineſſe, preſentes a ſtratageme, for mirth melancholie, and couetous humours, how moſt gréedily to gaine: thus euerie one ſéekes that time and experience proues moſt preiudiciall, but the time hath bene, yea *Perymedes*, and within my remembrance, when the inhabitantes of *Memphis* knew not what ryot and ill diet ment, but euery man applying him ſelfe to frugalitie, coueted to be thought honeſt and vertuous, where as nowe a daies the meaneſt doth deſire to be thought proud and ſumptuous. While *Numa Pompilius* baniſhed exceſſe out of *Rome*, there was no drugges brought to the cittie from *Africa*: while *Romulus* drunke no wine, exceſſe was not noted / amongſt his ſubiects, neither had a Phyſitian any palme in his dominions, till his ſucceſſors *Caligula*, *Nero*, and the reſt aſſigned *Trophees*, and *Triumphs*, for ſuch as beſt could play the part of Epicures: and becauſe my good *Perymedes* we be ſet alone by the fire (and with this ſhe recht him a friendlie *Bezo les labros*) and none here but our ſelues, thou ſhalt ſee what long I haue kept cloſe in my cheſt, certaine precepts of phyſick that long ſince were giuen by one of the Caldees to *Pharao* the laſt king of *Memphis* of that ſirename: which for that they were pretious as wel for the doctrine as the methode, I haue

kept them as dere as I did my virginitie before I met thée: and with that ſhe hied her to her hutch, where ſhe fet out an old péece of parchment where was written as followeth.

Certaine preceptes of houſhold phyſick, giuen by Rabby Bendezzar, one of the Chaldees, to Pharao the King of Memphis.

CONſidering right mightie ſoueraigne, that dutie brooketh not exceptions of time, but that the reuerent ſeruice of an honeſt minde is tied to his Lord, as carefully in ſickneſſe as in health: although want, the enemy to deſire, hath not ſtored my librarie with *Galen*, *Auicen*, nor *Hyppocrates*, yet dutifull affection willing to make ſupplie preſented from the garden of my thoughts certeine receipts, compounded of ſundrie ſimples, which I beſéech your highneſſe to apply as ſhall beſt ſtand with your fauourable opinion.

1. Firſt to preſent an Aphoriſme, which *Auicen* grudged to pen down, as an enemie to that ſcience, receiue twenty ounces of merrie conceipts, pounded in the mortar of a quiet reſolution: vſe this powder in your morning and euening potions, forbearing to much exerciſe of minde, as preiudiciall to the body: Sith the world the paimiſtreſſe of vertuous indeuours hath all her coffers filled with forgetfull ingratitude.

The world the worſt Paymaſter.

2. And ſith ſickneſſe deſires companie, and ſondrie ſorts preſentes them ſelues to a ſolitarie man, vſe a charme ſo pretious as *Galen* feared to bewray amidſt his principles: write ouer / your chamber dore in Siluer letters, *Neque medicus ſi moroſus*: by this ſpell you ſhall forbid Melancholie entrance, the ſoreſt enemie to mans helth, whoſe operations as they are ſecret, ſo they are mortall. If this ſhould faile, receiue an experiment confirmed with *Probatum eſt*. Take the ſwéete herbe called pleaſant content: with that make a perfume about your bed chamber, and where you dyne, the ſauour of this is as ſure a repulſe to exile melãcholie, as the *Oſtraciſme* was to the noble of *Athens*.

Melancholie, the foreſt enemy to mans health.

3. Science a monſter that wayteth vpon *Oportunitie*, preſents by her ſelfe to a ſicke perſon in ſondrie ſhapes, ſome bréeding proffit, others preiudice: to auoide hir illuſion, note this: when ſhe comes with a plawſible ſpéech, hir attier black in damaſke or veluet, a ſide gowne, a large cape, holding in the one hand a glaſſe of Goates milke to reſtore, in the other ſome ſecret drug to purge, ſuſpect, and graunt no admittaunce, vnleſſe you ſee about her thrée markes: In hir forehead the figure of myrth, in hir boſome the pourtraiture of conſcience, and the mouth of her purſe ſealed with the ſignet of

The diſcription of a Phiſition.

The marks of a good Phiſition.

content, marked thus, vſe hir as a friend, and ſend hir away rewarded.

4. In that ſickneſſe is paſſionate, and choller the heralt of melancholie, inflicteth many griefes by ouerflowing of the gall, to ſuppreſſe his enuious furie, take an herbe of a mild ſauour, yet verie precious, called patience: his vertue is reſtrictiue & expulſiue, knitting content to the minde, and driuing out diſquiet from the thoughtes.

Patience a precious ſimple.

5. The auncient Alcumiſts repoſed great truſt in their Philoſophers ſtone, as the moſt neceſſarie iewell to drawe out quinteſſes for reſtoratiues. But our late Phiſitions haue found out a ſingular minerall, called *Hope*: applie this to your ſtomack as a ſoueraine ſimple againſt diſquiet & feare, two paſſions incident to many patients.

Hope a ſingular preſeruatiue.

6. *Albertus Magnus* in his ſecrets, ſets downe the nature of ſundrie herbes, ſome to procure mirth, others ſléepe, according to their particular vertues, but our late practitioners, haue founde a roote, whoſe operation comprehendeth all thoſe properties, which they call *Hearts eaſe*: this applie to your left ſide both day and night, in ſickneſſe and in health, as a defenſorie againſt enſuing griefes, a preſeruer of preſent quiet, and a medicine generall for any paſſionate diſeaſe. Thus right mightie ſoueraigne, though not as a

Harts eaſe a defenſorie againſt griefe.

Phiſition, for that our times and diets brooke not hir axiomes, yet as a poore and dutifull welwiller, I haue ſet downe ſondrie ſimples fit for receites, which if it ſhall ſtand with your highneſſe good liking to applie, I ſhall reſt as euer I haue done, an earneſt ſuter to the almightie, that their operation may take wiſhed effect, as well for recouerie, as for preſeruing your health.

Rabby Bendezzar.

THey had no ſooner ſcanned ouer this wryting, but *Perymedes* began to accuſe the iniquitie of their time, that had made ſuch difference in medicinal precepts, & therefore burſt forth into theſe tearmes: well wife, thus fares the courſe of the worlde, to decline euer to the worſt, for whē *Rabby Bendezzar* ſet downe theſe principles to *Pharao*, no doubt Epicures had not yet erected any Academie in *Egypt*, but ſince his time, exceſſe hath taken ſuch an intereſt in the mindes of men, that his reaſons would be counted follies, in that euery axiome ſheweth not the art of an Apothecarie: but leauing ſuch to their follies, how happie are we that eate to liue, and liue not to eat, who count it a banquet to ſuffice nature with any thing, hauing our health, when greater potentates are pained with ſurfets. Well huſband quoth *Delia*, ſéeing we are content with our pouertie, and

make a vertue of neceſſitie, let vs not (*nimis altum ſapere*) not ſtretch our ſtrings ſo hie as to medle with our ſuperiours, but reſt quiet at the delight of our owne eſtate, and therefore ſéeing the night is yet long, and our fire is like to laſt, and this diſcourſe ſufficiently diſcuſſed, ſay huſband, how ſhall we ſpende the reſt of the euening, for what you ſet downe I hold for lawe. Indeede wife quoth *Perymedes*, it is ill medling further, than the latchet: the Fox had his ſkin pulled ouer his eares, for prying into the Lyons dennes: poore men ſhould looke no hier then their / féete, leaſt in ſtaring at ſtarres they ſtumble. If others offend and become vitious that are rich, it little booteth vs that are poore to reprehend them, for it reapeth often reuenge, but the beſt reward is enuie. *Clytus*, who was a mightie Lord, and friend to *Alexander*, was ſlayne for his good admonition: Mightie men cannot brooke the touch of their ill, and therefore wife, we will this night paſſe away the time in telling ſome pleaſant and merie tale, ſo ſhall we beguile the euening with ſome pleaſure, eſchewe idleneſſe, the welſpring of many miſchiefes, and baniſh vaine thoughtes, that brede diſquiet and diſcontent: my ſelfe will tell one, and thou ſhalt tell another. *Delia* by being ſilent, ſéemed to conſent, and ſo *Perymedes* began his tale in this manner.

The huſbands wil, a law to an honeſt wife.

Perymedes tale.

IN the kingdome of *Tyre*, while *Euribates* reigned as ſoueraine, there gouerned vnder him as his lieutenant, one *Preſtynes* a noble man, better beloued for his Iuſtice, then fauoured by fortune, who hauing a Ladie of no leſſe parentage than vertue, and yet accounted the moſt honorable Matron in all the Eaſt parts, liued peaceably in his prouince, till *Voltarus* king of *Sydon* attempted the inuaſion of *Tyre*, & finding fortune fauourable to his deſires, made a conqueſt of the lande, killing *Euribates*, and leading *Preſtynes* priſoner to *Sydon*: Which newes no ſooner came to the eares of his wife *Mariana*, for ſo was hir name, but fearing the violent handes of the enemy, being big with childe, and hauing an other of two yeares of age, ſhée with a fewe Iewels which ſhe had kept ſecret in a Caſket, imbarked hir ſelf in a little frigot, intending hir courſe to *Lippary*, where hir friends dwelt: but fortune who ment to make hir a mirrour of hir inconſtancie, as it were entring a league with *Neptune*, droue hir vpon the coaſt of *Decapolis*, wher perforce ſhe was forſt to lande, not remaining on ſhoare thrée dayes, before in the companie of an other gentlewoman that / was nourſe to hir ſonne, ſhe was brought to bed of a man childe: whome ſhe called *Infortunio*: diſtreſſed

thus, ſhe paſt away many daies till a faire winde might ſerue to tranſport hir to *Lippary*, which comming about according to the marriners minde, they cauſed the Lady to ſend hir two infants a borde with their nourſe, ſhe hir ſelfe ſolitarilie walking by the ſhoare till the cockboate came againe to fetch hir. But the deſtinies who are impartiall in their reſolutions, hauing intended a worſe miſhap, gaue hir a ſorer mate in this maner: no ſooner had they ſhipped the ſely babes, but that a Barke of Courſayres and pyrates came by, who ſéeing this ſhip not greatly manned for defence, bare towardes it, and borded it, Carrying away, both veſſell and marriners as a pryſe: which *Mariana* ſéeing, ſhe ſent forth ſhrikes as intreaties to perſwade them to retourne, & moſt pittiful renting of her hayre, made ſignes of hir ſorrowes, but in vaine, for ſhe gat nothing but dolefull echoes of hir cõplaints: which ſtrake ſuch a grief into hir minde, that ſhe fell down in a ſounde, till at laſt cõming to her ſelfe, finding ſhe was depriued of huſband, children, coũtrie, friends, yea, and left al alone in a deſert, ſurcharged with griefe, ſhe ſat her downe by the ſhoare, and fell into theſe piteous paſſions.

Infortunate *Mariana*, whome fortune or ſome contrarie fate aboue fortune hath ſought to make a ſpeciall obiect of hapleſſe and diſtreſſed miſerie, ſéeſt thou not a diſmall influence, to inflict a

diſpairing chaos of confuſed miſhaps? art thou not firſt by the vniuſt deſtinies bereft of *Preſtynes* thy huſband, exiled thy countrey, a place as precious as life, ſeperated from thy friends, the ſwéeteſt comfort, but nowe depriued of thy children, in whoſe companie there did conſiſt the ſalue for all the forenamed miſeries? Ah *Mariana*, ſigh and ſob at theſe ſorrowes, but what auayles ſhowers when the harueſt is paſt, or griefe when actions cannot be amended by paſſions? Nowe *Mariana* doeſt thou ſée that Fortune, that fiend and graceleſſe monſter, the double faced daughter of *Ianus*, whoſe pleaſure is inconſtancie, whoſe thoughts are variable, whoſe temples are ſtrewed with roſes and nettles and whoſe ſacrifices ſauour of moſt infectious incenſes: are not all hir gifts perilous, ſeem they neuer ſo pretious? doth ſhe / inriche thee with treaſure, feare that in the other hande ſhe holdes pouertie, to checke thy preſumption: doth ſhee aduaunce thee with honor and dignitie, knowe ſuch fauours are brittle, and hir braueſt ſeates are made of glaſſe: if with friends, alas, ſhe preſents amidſt their troupes fained affections, and flatterie: thus euerie way hir fauours are mortall, and the more gliſtring, the more preiudiciall. Too late poore Ladie, haſt thou tried theſe premiſſes for trueth, thy ſelfe an inſtance of hir inconſtancie: What then ſhalt thou

Friends & countrey deare to a man.

The deſcription of fortune.

do, being thus infortunate? hope thou canſt not, ſith thy preſent miſhap tels thée, fortune hath reſolued thine ouerthrowe: diſpaire then *Mariana*, diſpaire and die, ſo ſhalt thou glut the ruthleſſe deſtinies with a moſt balefull *Stratageme*: ſince thy huſband, thy children, haue bene the firſt actors, end thou deſperatly ſuch a dolefull tragedie: let fortune ſee how thou ſcorneſt to be infortunate: feare not death which is the ende of ſorrowe, and beginning of bliſſe: but to thée *Mariana*, that lying in diſtreſſe, yet dye happie: let not diſpaire euer enter within thy thoughts, grace not fortune ſo much in hir wilfulneſſe, bee patient, and ſo ſpight hir with content, for hir greateſt griefe is to ſée hir croſſes borne with an indifferent minde. Time, *Mariana*, is the nourſe of hope, and oft thwarteth fortune in hir decrees: then chere vp thy ſelfe, and leade here a ſolitarie life in this deſert, with ſuch patience, as making a vertue of neceſſitie, then drowne all diſpairing conceipts with content. I but alas, my children, my poore babes, ſcarſe knowen to fortune, before enuied by fortune: and with that caſting hir eye to the Sea, ſhe was ſo ouerpreſſed with ſorrowe, as ſhe could not vtter any worde more, but melting into teares, ſat a long time in ſecret and ſorrowefull meditation, till at laſt with a deepe ſigh ſhée groned forth theſe wordes, Hope

Patience the beſt ſalue againſt fortune.

A comfortable meditation.

and patience: and with that ſhe roſe, and reſolued to liue as a ſauage woman, till death or ſome better deſtinie, might mitigate ſome part of hir martyrdome. In this reſolution, ſhe went and ſought her out a Caue, which ſhe trimmed vp, with boughes, making hir in ſteede of hir beddes of downe, a couch of moſſe, and leaues: hir ſauce was hunger: hir foode, the fruites of the earth. And thus ſhe lay there by the ſpace of two or three yeere, vnſeene, or vnknowen of any bodie. Fortune not brooking her owne bit/terneſſe, ſeeing how patient the Ladie was in hir miſeries, determined to adde ſome reliefe to her paſſions, which ſhee brought to paſſe in this manner. The *Deſpot of Decapolis* and his wife, for ſolace ſake, being one day, rode on hunting, by chaunce, in purſute of a Stagge, which they had in chace, loſt their way, and happened into that deſert where they had not wandred long, but they met *Mariana* in ſauage manner, almoſt naked: her haire of amber couler, hanging downe to hir féete, hir face ſhriueled and parched with the Sunne, in ſo much as thus disguiſed, and deformed, as well with her ill diet, and the weather, as with hir ſorrowe, ſhe ſéemed ſome Satire, borne and bread in that deſert. The Deſpot and his wife, amazed at this ſodaine ſight, ſtoode ſtill, narrowly marking the geſture of *Mariana*, who was playing with a little Fawne,

which ſhe had nourſed vp, till at laſt ſhe caſting vp hir eyes, and ſéeing them there, aroſe haſtely, & was ready to depart, but the *Deſpot*, who deſired to know what ſhe might be, drawing more nie, perceiued by the lineament of hir face, that ſhe had bene a woman of good proportion, began to ſalute hir in this maner. Woman, Satyre, Nymphe, or whatſoeuer thou be, that liueſt thus as a ſauage creature, in the deſerts, tell me of courteſie, as to a ſtraunger, that pitties thy eſtate, whether thou be bred here, and ſo naturally wedded to this brutiſh kinde of life: or if ſome misfortune hath led thée to this extreeme miſhap, that ſo either I may marueile at ſuch a ſtrange bréede, or els both pittie, and ſeeke to reliefe thy miſerie. *Mariana* hearing the *Deſpot* ſpeake thus honorably and friendly, made no anſwere at all, but ſtaring in his face, called to remembraunce hir former eſtate, and ſhamed at hir preſent wretchedneſſe, ſo that the teares ſtanding in hir eyes, the burden of ouermuch ſorrowe made hir a long while ſilent, yet at laſt comming more nere, ſhe made him this anſwere. Curteous ſtranger, if I ouerſlip either dutie or reuerẽce, due to thy calling, thinke my ſauage life leades me to ſuch ignorance, and therefore the more worthie of pardon, but whatſoeuer thou be, king or keiſar, know this, I am no Satyr, but a woman diſtreſſed, and placed here by the

enuie of fortune, where time and patience hath learned me to liue content: for thy pitie I returne thankes, as one whome theſe / woodes haue not yet pierced with ingratitude, for thy reliefe I refuſe it as a thing contrarie to my reſolutiō, for in this life, I meane to die. No ſoner had ſhe made this reply, but ſhe was tourning her back, had not the *Deſpots* wife intreated hir to tell the courſe of hir abode in theſe deſertes, and of what parentage ſhe was: *Mariana* hearing the Ladie pitifull, though importunate, began to reſolue hir in this maner. Madame, for no leſſe your countenance and behauiour imports, long it were to diſcourſe of my former eſtate, & a taſke worſe than death, to recount my misfortunes, ſith the rubbing of halfe healed ſcarres, would but renewe olde ſoores, which ſhould greue me greatlie to rehearſe, and would little proffit you to heare, yet ſomewhat to ſatisfie your demand: know, I once taſted of honor, as deſcended from noble parentes, and as you, and felt my ſelfe ſafe, ſeated in pleaſure: welth I had, as fauoured with rich poſſeſſions, but nowe fates that cannot be auoyded, and fortune that will be miſtreſſe of hir decrees, taught me honor was brittle, and riches as bloſſomes, that euerie froſt of fortune, can cauſe to wither: ſo that both diſhonored and poore, yet I

Ingratitude ought neuer to be vſed.

Ineuitabile fatum.

Riches not permanent.

liue more happie, for that I haue oppoſed my minde againſt all miſhaps, not caring for fortune, becauſe too lowe for fortune. Thus Madame, you have heard what I haue bene, and ſee what preſently I am. The *Deſpot* ſéeing ſhe would faine be gone, hearing ſhe was of honorable parentage, ſtept more nigh, & tooke hir by the hand, adiuring by the loue ſhe euer bare to him ſhe liked beſt, that ſhe would tell hir name, hir countrie, and the cauſe of hir aboade in theſe deſerts. *Mariana* a long while vnwilling, and yet at laſt ouercome with their importunacie diſcourſed vnto thē whoſe wife ſhe was, and from point to point diſcouered the fore rehearſed premiſes. The *Deſpot* and his wife, who knew very well *Preſtines*, hearing ſuch a tragicall *Cataſtrophe*, tooke ſuch compaſſion of the Ladie, that ſitting downe by hir, they fell into teares: which ouerpaſt, they ſought by perſwaſions to driue hir from that miſerable reſolution, the *Deſpots* wife offering hir to be ſecond Ladie and miſtreſſe in hir houſe, wher ſhe ſhould be entertained, not as a friend only, but as hir own ſiſter. *Mariana* was thankefull, but not to be intreated: till at laſt wonne with ſuch earneſt proteſtations, ſhe graunted to / go with them: which greatly contented the *Deſpot*, ſo that caſting his mantell about hir, and taking hir vp behind him, he roade forward to ſeeke his com-

Courteſie is honorable.

panie, whome when he had found, leauing all his ſport, he hied home to his houſe, a ioyfull man of ſuch an incounter. Where we leaue him, and retourne to the Courſayers and Pyrates, who comming at laſt with their pryſe to *Iaphet*, a promõtorie ſeated by the ſea, they ſolde the nourſe and the two children to the gouernour of the citie, who was called *Lamoraq*;, being brother to the *Deſpot* of *Decapolis*, who when they came to age, kept them vp as ſlaues, ſetting thẽ to all kinde of drudgerie: the nourſe although of meane parentage, yet paſſing wiſe, feared to bewray from whence the children were iſſued, and therefore called them hir owne ſonnes, naming the eldeſt, whoſe name was *Caſtrior Procidor*, but the yongeſt ſhe ſuffered to retaine his ſyrname. The children thus kept ſeruile, and miſerable, being come to ſome yeares of diſcretion, their nourſe tolde the eldeſt whoſe ſonne he was, charging him vpon his life not to bewray his progenie, leaſt it might be greatly preiudiciall to his eſtate, but to content him ſelfe with hope, till time did allowe better fortune. *Procidor*, for ſo we will now call him, as he grewe in yeares, ſo he grew in wiſedome, that he couertly concealed what his nourſe gaue him in charge: And as the Palme trée cannot be brought from his height by preſſing downe, nor the Diamont bereaued of his vertue, though he be ſet in braſſe.

So *Procidor*, although he was in the ſtate of a ſlaue, poore, miſerable, and acquainted with labours, yet his minde reaching at honor, began to be impatient of commande, ſo that in a day, finding fit oportunitie, without taking his leaue of his nourſe, he ſhipt him ſelfe in a barke of *Alexandria*, to ſéeke his fortune: where paſſing away thrée or foure yeeres at the ſeas, and getting little or no preferment, hearing alſo that his father (whome he ſuppoſed to be dead) was yet liuing, and priſoner in *Sydon*, as one in diſpaire, and paſt hope, he traueled many ſtraunge countries, till at laſt he came to *Decapolis*: where he had not long bene reſident, but the *Deſpot* ſeeing him a young youth, very well proportioned, of good grace, and of a reſolute diſpoſition, intertained him into his ſeruice, ſo that hee liued in the houſe with his / mother vnknowen, for the ſpace of a yeare: in which time, *Marcella* the daughter of the *Deſpot*, noting the perfection of *Procidor*, began at the altars of *Veſta* to offer ſmoaking thoughts at the ſhryne of *Venus*. For womens eyes delight in the varietie of obiectes: the mayde ſéeing that the ſharpneſſe of his wit (a ſparke that ſooneſt inflameth deſire) was anſwerable to the ſhape of his bodie, and that his minde was adorned with ſo many ſundrie good qualities: that if his fortune had bene equall to his face, his deſerts might haue

Pouertie hinders not wiſdome.

made him a Prince, ſhe began ſo farre to enter into the conſiderations of his vertues, that hazarding too raſhlie into ſo dangerous a laborinth, ſhe felt her minde begin to alter, and hir affections to ſtoope to ſuch a ſtate as repent ſhe might, but recall ſhe could not. But taking theſe thoughts for paſſionat ioyes, that might be thruſt out at pleaſure, curſing loue that attẽpted ſuch a chaunge, and blaming the baſeneſſe of hir minde, that would make ſuch a choice, to auoide the *Syren* that inchanted hir with ſuch deceitfull melodie, ſhe called to hir bedfellowe *Mariana* for a Lute, whereupon warbling a merie galliard, ſhe thought to beguile ſuch vnacquainted paſſions, but finding that muſicke was but to quench the flame with oyle: féeling the aſſaultes to bée ſo ſharpe as hir minde was ready to yelde as vanquiſhed: ſhe began with diuerſe conſiderations to ſuppreſſe the franticke affections, calling to minde that *Procidor* was hir fathers ſeruant, a man of meane and baſe parẽtage, for his birth not to be looked at of the daughter of a *Deſpot*, much leſſe to be loued of one of hir degrée, thinking what a diſcredit it were to hir ſelfe, what a griefe to hir parents, what a ſorrowe to hir friendes, yea, what a mightie ſhame ſhould be guerdon to ſuch a mõſtrous fault. Blaming fortune, and accurſing hir owne follie, that ſhould be ſo fond as but once

Loue a perilous laborinth.

Muſick mitigats not loue.

to harbour ſuch a thought, as to ſtoupe ſo lowe as to hir fathers hyerling. As thus ſhe was raging againſt hir ſelfe, loue feared if ſhe dallied long, to looſe her Champion, and there foare ſtepping more nigh, gaue hir ſuch a freſh woũd as pierſt hir at the verie heart, that ſhe was faine to yelde, maugre hir former conſiderations, and forſaking all companie, to get hir in hir cloſet, where being ſolemnlie ſet, ſhe burſt forth into theſe paſſionate tearmes.

Vnhappie *Marcella*, hath fame hetherto feared to ſpeake ill of thy thoughts, and ſhall report dare to miſconſtrue of thine actions, hath *Decapolis* honoured thée for thy vertues, and ſhall now all the worlde wonder at thée for thy vanities, haſt thou vowed thy ſelfe to *Veſta*, and wilt thou runne after *Venus*? wilt thou be counted a preſident of virginitie, and yet ſubiect thy ſelfe to vnbridled fancie? No *Marcella*, there is no ſwéeter friend than libertie, nor no worſe enemy than inconſiderate affection: the thoughtes of Ladies, *Marcella*, as they are worthy, ſo ought they to looke no lower than honor. Bluſh then at thy fortunes, thy choice, thy loue, ſith thy thoughts cannot be contriued without ſecret ſhame, nor thy affections vttered without open diſcredit: farre are theſe fancies, or rather follies, vnfit for thy byrth. Haſt thou not heard *Marcella* as an oracle from *Apollo*, that it is better to periſh with high deſire, then to liue in

baſe thoughts. And yet *Procidor* is beautifull, a fauour fond foole framed to feede the eye, not to fret the heart: he is wiſe, truth, but poore, and want is an enemy to fancy: Tuſh, being both beautifull and wiſe, why ſhould he not be loued, wilt thou ſo farre forget thy ſelfe, as to ſuffer affection to intangle thée with ſuch bad coniectures? no, conſider how ſuch a match will be moſt diſmall to thy father, moſt grieuous to thy friendes, preiudiciall to thy ſelfe, and moſt gladſome to thy foes, the greateſt griefe of all, ſith the ſmyle of a foe that procéedeth from enuie, is worſe then the teare of a friend that commeth of pittie. Theſe premiſſes then duely conſidered, preferre not a Barly corne before a precious Iewell: ſet not a fading content before a perpetuall diſhonour: ſuppreſſe thy affections, and ceaſe to loue him whõ thou couldſt not loue, vnleſſe blinded with to much loue. As thus ſhe was perplexed with ſundrie paſſions, *Mariana* came to ſéeke hir in hir cloſet, whereupon ſhe ceaſed hir complaintes, hoping that time would weare out that which fond loue and fortune had wrought, but all was in vayne: for ſo did the remembraunce of hir late conceiued loue, alienate hir thoughts from hir wonted diſpoſition, that ſhame and diſhonor, the greateſt preuenters of miſhap, were no meanes to diſwade hir from hir determined affection:

Vnpoſſible to cõceale loue.

In ſo much that not poſſible to hyde fire in the ſtrawe, nor to ſmother vp / fancy in youth, ſhe bore ſuch a fauourable countenance to *Procidor*, that not only hir ſelfe, but the reſt of the houſe marueiled at hir ſubmiſſe familiaritie. Yet in that ſhe had hetherto troden hir ſhoe ſo euen, as no ſteppe was ſo much as thought awry, they conſtrued all to the best, and thought hir fauours toward *Procidor* procéeded as a reward for his vertues, not from a regarde to his beautie. But at laſt being *Venus* ſcholler, and therefore daring with hir to daunce in a net, played not ſo cloſe, but *Procidor* could iudge of colours, and eſpye of the halfe what the whole ment, puffed vp therefore a little in conceipt with the fauour of his maſters daughter, ſéeing oportunitie layde hir hairie forehead on his lappe, he began ſomewhat peartlie to prie into the exquiſitneſſe of hir perfection: noting that ſhe was paſſing beautifull, and young, and that vertue added a grace vnto nature, and that being of noble parentage, beautie decked nature with dignitie. This interchange cõſidered, ſo charmed the poore gentlemans affections, that fayne he would haue made requitall of hir fauours with like courteſie, if hir honourable eſtate had not quatted his preſumption with feare: houering thus betwéene two ſtreames, at laſt he burſt forth into theſe complaintes.

Doeſt thou not know poore *Procidor*, that actiõs

wrought againſt nature, reape deſpight, and thoughts aboue fortune, diſdaine: that what byrd gaſeth againſt the Sunne, but the Eagle, becommeth blinde, and that ſuch as ſtep to dignitie, if vnfit, fall: that thoughtes are to be meaſured by fortunes, not by deſires: how falles come not by ſtouping lowe, but by clyming to hie. Shall therefore all feare to aſpyre, becauſe ſome hap to fall? no *Procidor*, though thou art in ragges, yet thou art noble borne, thou art not inferiour to *Marcella* in byrth, though in riches; then dare to attempt, ſith ſhe ſhewes thée ſuch manifeſt fauours. Ah nouice in loue, doeſt thou count euery dimple in the cheeke a decrée in the heart, euery lims a warrant of loue. *Venus*, fond man, lookt on more than ſhe loued, or els ſhe paſſing amorous: womens ſmiles are oft more of cuſtome than of courteſie, and paſſing prodigall they bee with their eyes when they are nyggardes in their hearts: for thinke not fond man that Eagles will catch at flyes, Cedars ſtoope to brambles, nor ſuch honorable dames at ſuch homely / peaſants, no no, thinke hir diſdaine is greater than thy deſire, for accounting thée but a ſlaue, and hir fathers mercinarie man, ſhe doth but repay thy labours with affabilitie, therefore ceaſe not onely to ſay, but to thinke ſhe loues thée.

Procidor with theſe pithie perſwaſiõs, ſomewhat appeaſing the ſparkling flames of loue, that already

were kindled in his breſt, applied him ſelfe to his wonted labour, ſuppreſſing his affections with the due conſideration of hir honour and his owne meane eſtate, and coũting it frenzie, not fancie, to couet that which the very deſtinies woulde denie him to obtaine. Theſe two thwarted thus with feare and ſhame, lingreth forth the time, till at laſt fortune willing to preſent in a ſwéete figge bitter wormewood, found ſuch fit oportunitie, that *Procidor* and *Marcella* met at ſuch leyſure, that not long after, *Marcella* was knowen to be with childe, which newes no ſooner came to the eares of the *Deſpot*, but as a mã in raged furie, and reuenge, driuing reaſon out of conceipt, he preſently cauſed *Procidor* to be apprehended, and his daughter *Marcella*, reſoluing that according to the law of the countrey, they ſhould die. The mother more pitifull, conſidering the follies of hir owne youth, began to intreat hir huſband to ſpare their liues, and aſſigne what puniſhment els, though the torture were neuer ſo grieuous: which by long perſwaſion, he conſented vnto, committing them vnto ſtraight priſon, where they lay in great diſtreſſe the ſpace of ten wéekes, before euer the *Deſpot* made any queſtion of their impriſonment. While thus *Procidor* lay ſorrowing, more for the miſhap of *Marcella* than for his own misfortune: newes was brought to *Decapolis*, that *Euribates* ſonne had gathered an

hoſt, and ſought to driue *Voltarus* out of the Confines of Tyre, which *Procidor* hearing, he began thus to meditate with him ſelfe. Vnhappy *Procidor*, ſée how fortune intending thy good the hapleſſe fates féeke to fruſtrate ſuch ſucceſſe, haſt thou theſe fourtéen yeeres, gone as a vacabonde about the world vnknowen and deſpiſed, hoping for this day, that *Euribates* ſonne ſhould ſéeke reuenge on *Voltarus*, and art thou now in pryſon, when oportunitie offreth ſuch good fortune, yea and in ſuch a place as nought but death can redéeme thée. The Iaylor ouerhearing *Procidor*, aſked him what he / had to doe with the peace or warres of Princes. Ah my good friend (quoth he) when I conſider in what eſtate my father whilome liued in that coũtrey, as I haue heard, and am able almoſt to remember, I cannot but grone to ſée my preſent ill happe: And who was thy father (quoth the Iaylor) Seing, anſwered *Procidor*, that time hath ſet the ſonne of *Euribates* almoſt in his kingdome, I feare not to diſcouer what I am, my fathers name is *Preſtines*, Lieutenant of *Tyre*, vnder *Euribates*, & my name not *Procidor*, but *Caſtriot*, and I doubt not but if I were there, for my fathers ſake to reape credit and authoritie. Without further queſtioning, the Iaylor went preſently and tolde the *Deſpot* what he had heard, who making ſmall account of the matter, yet preſently conſidered with him ſelfe,

if it were true, howe greatly he ſhould by making ſuch a marriage auoyde the ſhame like to befall to his daughter, therefore he went & aſked of *Mariana* what her eldeſt ſonnes name was, who made anſwere *Caſtriot*, & that if he liued, he was about twentie yeares of age, the *Deſpot* ſuſpecting it was he, went ſecretly to the pryſon, where examining *Procidor* of al his life paſt, found by probable circumſtances that he was *Preſtines* ſonne, whereupon he began to recount vnto him howe he tooke him into his ſeruice, placing him in his fauour, then the iniurie he offred him by infringing his daughters honor, yet for all this, crauing no other amends, but that he would take hir to wife, *Procidor* made anſwere, what he had done was the faults of his youth, and that he was both ſorrowfull and repentant, and that he might thinke it firme loue, and not fading fancie that forſt him to commit ſuch a fault, he was ready at his pleaſure to take *Marcella* to his wife. The *Deſpot* ſéeing ſparkes of his fathers courage in his reſolutions, embraſed him, and ſending for his daughter into the ſame priſon, there ſecretly betrothed each to other, then tooke them out, and ſent them to a graunge place of his in the countrey: within ſhort time they recouered their former complexions greatly impaired by their cloſe impriſonment. In the meane ſpace the *Deſpot* prouiding all things neceſſarie for the marriage, ſéeing they

were retourned into the former fourme, caried his wife, and madame *Mariana*, to his graunge, where by the way he demaunded of hir, / how happy it would be vnto hir, if he did marry his daughter to hir eldeſt ſonne *Caſtriot*. Madame *Mariana* ſmiling, told him, it was impoſſible, ſith ſhe thought him dead: being well arriued at his farme, he brought his wife & the Ladie into the chamber where the two louers ſate, very richely appareled, vnto whom at large he diſcouered what had happened. Whē *Mariana* knew her ſonne *Caſtriot*, noting very well the liniaments of his face, ſhe fell in a ſound for ioye, but being at laſt reuiued, after many and hartie embracings, and ioy on al partes, they ſat downe to dinner: *Caſtriot* deſiring the *Deſpot* that he would ſend to *Iaphet* where was one *Lamoraq*; Gouernour of the towne, that helde his yonger brother & his nourſe, as ſlaues. This motion was greatly agreable to the *Deſpot*, ſo that he preſently ſent a meſſenger to *Iaphet*, and an other to *Tyre*, to heare of the eſtate of *Preſtines*: The meſſengers making as much ſpéede as winde and weather would permitte, arriued fortunatly at their deſired places, where no ſooner the one was arriued, but he deliuered his embaſſage to *Lamoraq*; who muſing to heare ſuch news from his brother, the *Deſpot*, went to confirme his doubt the more, and ſubtely examined the nourſe, who confeſſed as

before, whereupon to ſatisfie his brother, and requite the great iniurie he had profered to young *Infortunio*, hauing but onely one daughter of the age of fourtéene yeares, he gaue hir with a great dowry to the poore Gentleman, and withall ſhipping him ſelfe in a frygot, with his daughter, his ſonne in lawe, and the nourſe, he ſayled to *Decapolis*, at whoſe arriuall great ioy being made, betwéene *Mariana* and hir two ſonnes, the marriage of the Gentlemen, was ſolleniſed the next wéeke after, and to increaſe theirein content, newes was brought that *Euribates* ſonne hauing ſubdued *Voltarus* and recouered his kingdome, he had ſet *Preſtines* in former place and authoritie. This newes greatly delighting the companie: When the marriage feaſt was ended, the Ladie and hir two ſonnes, with their wiues, taking leaue of the *Deſpot* and *Lamoraq*; ſailed to *Tyre*, where they were moſt louingly entertained by *Preſtines*.

Perymedes hauing ended his tale, his wife *Delia*, raging againſt fortune, that was moſt enuious to them that were / moſt honorable, ſaid that poore men were like little ſhrubs, that by their baſeneſſe eſcaped many blaſtes, when high and tall Ceadars were ſhaken with euerie tempeſt: concluding therefore, that *Mediocria* were moſt *firma*, ſéeing her fyre was out, and the night ſomewhat colde, they both hyed them ſelues to bed.

The ſecond nights diſcourſe.

THe day was no ſooner ſpent in labour, but the poore Smith and his wife, according to their accuſtomed manner, after ſupper would not be idle, but ſitting cloſe by the fire, *Delia* brought out an olde payre of Cardes, to paſſe away ỹ time at play, whereupon *Perymedes* taking occaſion, began to diſcourſe in this manner. Theſe Cardes (wife) may rightly be tearmed *Glucupilica* ſweete & ſower, double faced, bearing in their foreheads pleaſures and peace, & in their backes ſorrowes & *Stratagemes*, preſenting vs with delicates, which in the mouth taſte like hony, but in the mawe more bitter than Gall, for although we vſe them for recreation to paſſe away the time, yet other ayme at two endes, Lucre and Couetouſneſſe, and yet their gaines but loſſe of time. And the effects of gaming here now a dayes in *Memphis*, as they are many, ſo they are monſtruous, as quarels, murders, blaſphemies, ſwearing, and couſinage, yea the ouerthrowe of houſes and families, teſtifying the infamous nature therof. *Chilon* the *Lacedemonian* being ſent in Ambaſſage to *Corinth*, to treate of a league betwixt thoſe two cities, finding the Rulers playing at dice, retourned back without once ſpeaking of his commiſſion, ſaying that he woulde not Eclipſe the glorie of the *Spartanes* with ſo great an ignomie as to ioyne them in ſocietie

with dice players. *Delia* hearing hir huſband enuying ſo much againſt playing, thinking he dit it to check hir deſire to play at Cardes, began thus to defend it.

And would you have vs huſband ſo farre from recreation / in *Memphis*, as to be *Stoikes* or *Cyniks*, well had I allowed (huſband) of your ſpéeches, if they had ſauoured of anie exception, but ſo ſtrict an inuectiue deſerues ſome Apologie, and therefore by your fauour huſband, thus, I denie not but thoſe effectes which you repeated as frutes of gaming, are greatly preiudiciall, both to the minde and bodie, but they procéede not of neceſſitie, as *cauſa ſine qua non*, but as infections that flowe from the abuſe, being growen into an extremitie. For we ſee that many things which of themſelues are good, by exceſſe growe into the nature of euill, and ſo of this: for *Salomon*, whoſe deuine wiſedome was without compariſon, ſet downe his cenſure of time, that as there were daies of ſorrow, ſo were there houres of mirth, that the mind had as well paſtimes to recreate, as ſerious affaires to fatigate. *Cato* the moſt ſeuere Cenſor that was euer in Rome, amongſt all his ſtraight edictes, did not vtterly aboliſh gaming, but allowed the *Purpurati* to ſpende certaine houres at ſuch paſtimes as they thought neceſſarie, ſaying, that moderate ſport was a whet-ſtone to the memorie. I haue heard the *Chaldees*

ſay, that the *Lydians* were the firſt inuenters of Cardes and Dice, and other games, and by them preſerued a long time the eſtate of their common wealth, which otherwiſe ſhould haue bene ruinated and ſubiected. *Perymedes* hearing his wife to alledge ſuch ſound reaſons for Gamſters, thought to ioyne action with her in this manner.

You reſemble wife thoſe ſubtill Lawyers, that onely alledge that clauſe in their euidence, which beſt ſerues for the proofe of their plea, leauing out all other prouiſoes that are hurtfull in déede. I remember that I haue heard that the countrey of *Lidia*, being oppreſſed with a great dearth and ſcarcitie of victualles, had almoſt ſubverted their eſtate with famine, but that to reſiſt, and ſuſtaine hunger the better, they inuented playes and gaming, ſpending euery other day in ſuch ſporte without any meate, which they continued for the ſpace of twentie and eight yeares, by that pollicie preſeruing their prouiſion. But wife, the caſe is altred in vs, we are ſo farre from recompencing the fault of ſo vile an occupation by faſting, that contrariwiſe, we foſter it vp with all kinde of dis/ ſoluteneſſe, gluttonie, riot, and ſuperfluitie, in ſo much that we are not aſhamed nowe adayes to vſe this prouerbe (that a man had better looſe than to be idle) but if thoſe leud Philoſophers which ſet downe this principle, knewe their ineſtimable loſſe, not of

mony which they abuſe, but of the riches and moſt pretious thing that may be ſpent, and which can neuer be recouered : I meane time, they would be aſhamed of their doctrine, that to looſe is worſe than to be idle, becauſe it is ioyned with ſo bad an action as of neceſſitie redoundeth to the detriment of him ſelfe, or of his neighbour, yea, and often times of both. And yet becauſe the nature of man is not able to abide continuall labour, & occaſion of buſineſſe is not alwayes offered, we may with our *Chaldees* in their Academies followe this precept, that time ſpent in honeſt paſtime or game, of moderate pleaſure, may be ſet downe in the regiſter of happie dayes, as howres not greatly diſſonant from vertuous indeuours, neither, ſaith *Scipio*, is gaming blame worthie, if we vſe it as reſt and ſléepe, after we haue ended & diſpatched our buſineſſe. I am glad (quoth *Delia*) that you allowe vs any time to play. I am not ſo ſtrict quoth *Perymedes*, but this diſcourse wife is farre from the purpoſe, therefore ſéeing we haue yet halfe the euening to ſpende, and I haue no delight to play at Cardes, let me heare thée tell a tale, to requite yeſternightes chat : *Delia* nothing dainty with hir huſband, taking the tongs in hir hand, to kéepe the fire in reparations, began in this manner.

Delia hir tale.

IN the Ile of *Lyppary*, there dwelled ſometime a Gentleman of good parentage, as deſcended from worſhipfull and honeſt parents, learned by education, as trained vp amongſt the philoſophers in their academies, vertuous in his actions, as putting in practize thoſe principles which he heard in their Schooles, as Axiomes: generally, well nourtred, in ſo much that he liued in / very good account in the Iland. This Gentleman called *Alcimides*, although fauoured thus with ſondrie good qualities, yet was greatly enuied by loue and fortune, for his wãt was ſuch, as his reuenewes were nothing aunſwerable to his minde, but liued poorely, and yet contentedly in meane eſtate. *Fancie* ſéeing fortune frowne, to fill vp the tragedie, preſented him with the ſight of a young Gentlewomã, called *Conſtance*, who being both wiſe and beautifull: two perſwaſions ſufficient to induce affection, was ſo narrowly marked of *Alcimides*, as he thought no obiect to fit his eye but her perſon, nor no melodie to pleaſe his eare, but the ſound of her modeſt and graue communication. Snared thus with the conſideration of this young Gentlewoman at the firſt, he found waies to proffer hir roſes and perfumes, but at the laſt pilles and hemlock. For the young virgin hearing of the vertuous diſpoſition of *Alcimides*, and ſéeing his minde was as well

garniſhed with good qualities, as his bodie with proportion, vſed *lex talionis*, and repaied him loue for loue, ſo farre as his honeſtie might deſire, & her honor admitte: in ſo much that nothing was wanting in the accõpliſhment of their thoughtes, but her fathers conſent: who being moued by *Alcimides* in the matter, flatly denied, and made this obiection, that he was to poore to make his daughter any ſufficient ioynter. Which anſwere ſo mazed *Alcimides*, that in a deſperate moode, aquainting certaine friendes with his purpoſe. He rigged forth a ſhip to ſea, with full reſolution, either to retourne rych, or to leaue his louer and him ſelfe in the boſome of *Neptune*. Vpon which determination reſting, he looſed with his companions from *Lyparie*, & in manner of mart, made hauock on ỹ Coaſt of Barbarie, ſo that in ſhort time he became very rich, but inſatiate couetiſe, that like the ſerpent *Hidaſpis* is euer a thiefe, ſo haled him to the hope of more rich purchaſe, that at laſt he and all his men were taken by the *Sarraſins*, and carried away priſoners in *Thũnes*. The news of this miſhap as report muſt euer be pratling, came flying to the Ile of *Lypary*, that the ſhip wherein *Alcimides* and his Souldiours was imbarqued, was drowned in the Coaſt of *Barbarie: Conſtance* no ſooner heard of this curſed *Stratageme*, but ſhe determined to ende theſe miſeries with death, and

that in / the Sea, that ſhe might imitate *Alcymides*, who was reported to periſh in the ſame Element: to the ende therefore, hir purpoſe might the more eaſily be brought to paſſe, *Conſtãce* walking downe to the ſhoare, found a little fiſher boate readie furniſhed, with maſt, ſayles & other prouiſion, floating in the hauen. Which *Conſtance* eſpying, taking this for good occaſion, ſhe ſpéedely went into the boat, and as well as ſhe could: as the women of that Iland are moſt ſkilfull in nauigation, haled forth into the maine, and there committed hir ſelfe to the mercie of the waue and winding, thinking by this meanes to procure ſoneſt hir fatall ende, ſith ſo many accidents were readie, as death and daunger euerie minute. Paſſed thus two or thrée dayes alongſt the Coaſt, till at laſt a South eaſt wynde, dryue the ſhip vpon the ſhoare of *Barbarie*. The Barke thus beaten vp, there was at that preſent in the ſame place a poore woman, who made cleane the fiſhermens nets, which ſéeing the ſhip ſo roughly arriued, thought the Marriners had bene a ſléepe, to warne them therefore of their landing, ſhe went vp the hatches and found none, in ſo much that ſéeking further, ſhe found this young Gentlewoman faſt a ſléepe, as one ſecure and careleſſe of hir misfortune, whome the poore fiſher-wife waking, perceiuing by hir apparell, that ſhe was a Chriſtian, demaunded in the latine toung of

whence ſhe was, and the cauſe of hir ſo ſtraunge imbarking. *Conſtance* riſen as it were from a dreame, hearing one ſpeake latine, thought ſhe had béene driuen back againe to *Lypary* : but caſting hir eye about, and ſéeing hir ſelfe in an vnknowen Coaſt, ſhe craued of the woman the name of the countrey, who tolde hir, ſhe was in *Barbarie*, neare a cittie called *Suſe*. Which greatly grieued *Conſtance*, that hir death was prolonged, by ſuch a lukleſſe aduenture : ſo that fearing ſome diſhonour in ſo barbarous a countrey might befall hir virgins eſtate, ſhe ſat her downe and wept. The poore woman taking pittie of hir paſſions, caried hir home to hir little cottage, and there as well as ſhe might, ſo comforted the diſtreſſed maide, that ſhe tolde hir from point to point, the ſome of this hapleſſe accident : and grewe ſo farre in familiaritie, that *Conſtance* demaunded of hir what ſhe was, who made aunſwere, that ſhe was of *Trapany*, a ſeruant to certaine / fiſhers, hir name *Mawdleyne : Conſtance* ſéeing ſhe was a Chriſtian, and could ſpeake Latine very perfectlie, began to intreate hir that ſhe would for the loue of their religion and faith, tell her what courſe ſhe had beſt take, that ſhe remaine for a time ſafe without preiudice either of honor or honeſty : *Mawdleyne* a woman of good and vertuous diſpoſition, told her that there was a *Sarrazen* widow in the Citie, of vertuous life and good

conſcience, whoſe houſe was oft a ſanctuary for the diſtreſſed, there ſhe durſt aſſure hir ſelfe ſhe might for a time remaine, till time and opportunitie ſhould better prouide for her eſtate: *Conſtance* glad of this newes deſired *Mawdleyne* to fauour hir with the benefit of that ſeruice: who willing to pleaſure her before two dayes were paſt, ſetting all things to hir minde in order, went with *Conſtance* to the widowes houſe, who hauing heard before of *Mawdleyne* of this maide, gaue her verye good intertainement, & as one pittying hir diſtreſſe, heard hir ſorrow with teares and remorſe: well, *Conſtance* thus placed, being in the company of ſundry other maides that wrought néedle-worke, ſo applied hir ſelfe to hir labour, that not only by hir diligence ſhe procured hir miſtreſſe fauour, but by hir courteſie, the generall loue & good liking of all hir fellowes. Remaining thus quiet, though not ſatisfied, fortune willing after ſo ſharpe a Cataſtrophe, to induce a comicall concluſion, tempered hir ſtorme with this pleaſant calme: *Alcymedes* lying thus in priſon, hauing no hope to recouer his fréedome, but looking euerye daye to be condemned perpetuall ſlaue to the Galleys, newes came that a Nobleman of great reputation, dignitie & power, had made claime to the kingdome of *Thunes*, as his owne, and ment by the ſworde to take it from *Martucio* that then preſentlye poſſeſt it: this report comming

to the eares of the priſoners, *Alcimides* who knew very well to ſpeake the Barbarian toong, told his kéeper, that might it pleaſe him to bring him to the kings preſence, hee would take ſuch order with his grace, as hee ſhould in deſpight of fortune remaine conqueror. The / Iaylor ſéeing the requeſt was of importance, told it preſentlye to his Highneſſe, who in great haſt ſent for *Alcimides*, who gathering the king and his Nobles together, diſcouered vnto them ſuch a péece of politike ſeruice, that they all conſented to let *Alcymedes* haue the leading of the vaward, who vndertaking the charge, as a man greatly experienced in martiall diſcipline, carried his men in ſquadrons and troupes ſo artificially, as his warlike ſkil did greatly encourage the ſouldiers: hauing thus ſet his men in arraye marching forward to méete the enimy, when the battailes were within vew and readye to ioyne: *Alcymedes* taking the King by the hand, preſented him to the face of all his armie, and then began to incourage them on this manner.

I néed not worthie Gentlemen and Souldiers of *Barbarie*, ſéeke to incourage you with a long diſcourſe, vnleſſe putting Oyle in the flame, I ſhould put a ſpur to a frée Horſe: your former valiant reſolutions manifeſted in manye battailes, the honor whereof ſtill glories your name with renowme, aſſures me, were the enimie like the ſands of the

ſea, and *Mars* him ſelfe oppoſed againſt our forces, yet the quarrell good, and our minds armed with inuincible fortitude (the vertue that dareth fortune in hir face) maugre fates and deſtinies, you ſhall, as euer you haue done, returne with an honorable conqueſt. And for that the cauſe toucheth your King, who counteth himſelfe a fellow-partner in your fortunes, ſée he preſents himſelfe as the firſt man in the battaile, and laſt man in the field, vnleſſe death giue him a princelie quittance of his kingdome: let him be a myrror this day of your magnanimitie, let his actions be your preſidents, preſſe but as far as your Generall, & courage Gentlemen, the victory is ours: ſée how your ſorrowfull Countrymen, onelye animated by the rebellious perſwaſion of a traitor, ſtands to receiue vs, whoſe cowardize ſcarſe dare march a foote to méete vs: I ſée, yea I ſée, in their very faces, the portrature of feare, and therefore Gentlemen, God and our Right, and with that he put ſpurs to his horſe, and gaue a furious and valiant onſet vpon the enemy.

The king aſhamed to performe any leſſe then *Alcimides* had promiſed, taking a ſtrong lance in his hand, pulling downe his Beuier, ruſht moſt furiouſlie vpon the enemie: his Souldiers noting the vnlookt-for courage of their King, followed with ſuch a deſperate reſolution, that the enimie amazed at the valour of *Martucio*, who like a Lion, maſſacring

whom he met, ran without ſtop through the troupes, they laid downe their weapons without any great ſlaughter. But *Martucio* forgetting they were his natiue Countrymen and his ſubiects ſtill raged, till méeting him that made claime to the crowne, in ſingle combat he ſlewe him princely in the field : ſtayed at laſt by one of his Lords, who told him that the battell was ended by the ſubmiſſion of his ſubiects, who were aſhamed that they had béene ſo forgetfull of their allegeance, cauſing the retreat to be ſounded, he peaceablie marched on toward *Suſa*, where putting certaine of the chéefe offendors to the ſworde, he ſent the reſt home in quiet. The victorye ended, the King preſently ſummoned a parlament, where with the conſent of all his Commons, & Nobilitie, hee proclaimed poore and diſtreſſed *Alcimides* Duke of *Tunize*, and cauſed him to ride through the Cittie with a Garland of Bayes on his head, and Princely robes, in great and ſumptuous magnificence. Being thus aduanced, the report thereof came vnto the eares of *Conſtance*, who now knowing him aliue & in great authoritie, whome long ſince ſhe held for dead, ſhe conceiued ſuch inward ioye, that ſhe could not but outwardlye commit the ſum of hir minde to the Gentlewoman with whome ſhe dwelt, who pittying hir plaints, promiſed as ſoon as opportunitie would giue her leaue, to manifeſt the matter to *Alcimides : Con-*

ſtance impatient of delayes would not let the old Gentlewoman take no reſt, till one morning ſhe went to *Alcimides*, and told him that a certaine Gentlewoman was come from *Lippary*, who deſired to ſpeake with him in ſecret : *Alcimides* courteous, as one whome honor had not made / proud, thanked the widow for hir paines, and went home to her houſe, where ſhe preſented him with the ſight of *Conſtance : Alcimides* hearing long before that ſhe was dead, ſtood amazed at the ſudden aduenture, but ſhée poore ſoule whome loue ſtung at the verye heart, could not abſtaine, but bluſhing, leapt about his necke, bewraying her ioye in teares.

Alcimides the moſt ioyfull man aliue for ſo happy an encounter, after many ſwéete imbraſings paſt, demaunded the cauſe & meanes how ſhe came into *Barbarie*, who recounting the fore rehearſed diſcourſe, greatly gladded *Alcimides* for the finding of ſo truſtie and true a fréend : Long he ſtayed not but that he reuealed this comicall Hiſtorie to the King, who deſirous to ſée the Maide, entertained hir with great and princelie courteſie, and with all ſpéed to both their contents, ſolemnized the mariage, which paſt he ſent them according to their calling riche home to their fréends in *Lippary*.

Delia hauing ended her Tale, *Perimedes* began to take occaſion to talke of the inconſtancie of Fortune, who onelye coueted to be counted vari-

able in all her actions, for, quoth he, I tell thee wife, I haue ſéene in my time many rich men, who liued ſecure in the aboundance of their wealth, driuen to ſuch extreame pouertie, that their ſuperfluitie was not more then their enſuing want, & many baze peaſants by hir flattery be ſo hoiſted vp to the top of her wauering whéele, as they bee potentates and mightie men of the earth, but her fauours are ſuch as they include misfortune, and when ſhe preſents the moſt comicall ſhewes, then ſhe intends the moſt balefull and diſmall ſtratagemes, as the inſtance of *Alexander* the great may ſerue for a preſidēt, who in twelve yeares making a conqueſt of the whole world, and ſo flattered by Fortune as he ſéemed to holde hir fauours in his owne hand amidſt his moſt glée and greateſt glorye, was cowardlye poyſoned in *Babilon*. At this *Perimedes* was readye to enter into a long diſcourſe, his Wife *Delia* told him the night was farre ſpent, where vppon taking his wiues motion for a warning, com / manding hir to *Couure le feu:* the poore Smith and his Wife went to Bed.

The third nights exerciſe.

THe next day being a ſolempne day of ſacrifice obſerued amongſt the *Ægyptians* *Perimedes* ſhutting vp his ſhop as one that feared to giue the leaſt occaſion of offence

tying his deuotion to the Gods, his obedience to his king, his loue to his neighbours, and his will to the lawe, cauſing his wyfe to honor the feſtiuall Rytes with her beſt rayment, him ſelfe ietting in his holy-day Caſſocke went to the temple, where offring vp his orayſons after the *Ægyptian* manner: the *Flamins* & *Rabins* hauing expounded their lawes, the poore Smith and his wife returned home to dinner, where hauing taken ſuch repaſt as fitted their diet & was agréeable to their poore preparation: *Perimedes* to diſgeſt his great chéere, with a little chat began on this mãner: noting to-day wife (quoth he) at ỹ temple, certaine of our great Lords of *Aegypt* whoſe beds are framed of *Arabian* biſſe, whoſe houſes ſtuffed within with plate and outwardly decked & adorned with ſuch curious worke of porphurine, as nature in thẽ ſéemeth to be ouerlaboured with arte: Their ports gliſtring like the pallace of the Sun, ſhew to all paſſengers wonders, to be written in ỹ regiſters of their memories: But wife, when theſe great Potentates of the Earth came to diſcouer their inward deuotion at their offertorie in giuing to the Gods, and the poore, I perceiued them miſerable, & ſo corrupted in the conceit of their owne wealth, that I cryed out in my thoughts, theſe men are poorer then *Perimedes*: For I tell thée *Delia*, this haue I heard of the ancient *Caldees*, whoſe bookes were burned

with their bones, that he onelye is riche, which abandoning all ſuperfluities reſteth contented with what Fortune hath fauoured him, his / eſtate not pinched with ſuch pouertie, but he may liue honeſtlye and vertuouſlye: who ſo reſolute in this content maketh not his thoughts and paſſions ſubiect to the reſtleſſe deſire of gaine, *Is vere habetur diues*, for wife, the minde is the touchſtone of content, and holdeth the ballance that proportioneth quiet or diſquiet to Kings: for *Pharao* our great Prince is not therfore fortunate, for that he is inueſted with the diademe, for his Crowne reſteth in the lap of *Lacheſis*, and the deſtinies may depriue him of his dignitie this night. Kings as they haue crownes, ſo they haue cares, and in paſſing vnto pleaſure, they ſtep vpon thornes, and run ouer a ſea of Glaſſe: not therefore riche for that they are kings, vnles content with his annuall reuenues, & ſatisfied with ſuch limits as are left to the *Pharaos*: reſting thus he is both a king and rich, in that ſeated amidſt the glories of the world, the ſundry obiects of delights drawes not away his eyes, nor as the *Sirens* with their inchanting melodies, nor golde nor glories can hale him with anye pleaſing ſorceries, from the quiet Caſtell of Content: thus minded *Delia* I tell thée I call him rich, and therefore holde my ſelfe one of the wealthieſt ſubiects in all *Ægipt*, in that all my deſires haue reſted themſelues in a

peaceable concord, for my eſtate I deſire to be no higher then a Smith, as thus ſpighting fortune by my occupation, hauing my Tongs in my hand as a Scepter, to rule in my ſhop, and as *Mercuries Caduceus* to charme the inconſtancie of the vaine Goddeſſe: her greateſt frowne can be but want of a little worke, and that I ouerpaſſe with patience, and if ſhe ſmile, then begin I to laugh, that Fortune is glad to become fréends with a poore Smith: Now for richeſſe and treaſure I haue plentye, in that I wante none, but count my pouertie the verye ſtore-houſe of abondance.

Delia hearing hir huſband thus ſolemnlye deliuer ſuch Stoicall paradoxes, ioyned iſſue with him in the ſame plea, and began to proſecute the matter in this manner. Indéed huſband quoth ſhe, the minds of men are ſo fiered with the / reſtles heate of couetize, as they beat out hotter flames then *Enceladus* dooth from vnder *Etna*, and are like the Serpent *Hidaſpis*, which the more ſhe drinketh, the more ſhe is pinched with thirſt, inſomuch that they count great gifts little gods, caring not if they may gaine, what meanes they vſe to get, counting all things honeſt that are profitable, and thinking gall moſte ſwéete, if tempered with gold: theſe men that haue no meane I thinke moſt miſerable, could they with *Nimrod* build vp *Babell*, or with *Ninus* lay the foundation of *Babilon*: for I tell thée

Perymedes, it is not the coine but the conſcience, not the coffers ſtuffed with ſtore, but a mind luld a ſléepe with pleaſing content, that maketh a man rich : for he that defraudeth his neighbor, with vnderminding policies, or circumuenteth him with any intricate deceit, exacting vnreaſonable taſkes and cuſtoms, wrapping his fréends as if in *Dedalus* Laborinth, in the quiddities of preiudiciall bargaines, prying into the ſtate of the common treaſury, ſo to indōmage the common-wealth for his owne cōmoditie, gaping as Vultures after the teſtaments of the dead, not ceaſing with the Rauens to pray on liueleſſe carcaſſes : ſuch as theſe huſband, (quoth *Delia*) are not wealthie in that as miſerablie they want, but are poore in that they leaue no vnlawfull meanes to couet. Then quoth *Perymedes* of theſe former inferred premiſes we may conclude, that poorely content is better then richlye couetous, which the ancient *Romaines* auered in their cenſures, for whether ſhall we eſtimate the mony that King *Pyrrhus* ſent to *Fabritius*, or els the continencie of *Fabritius* which made deniall of the ſame, being proffered frankelye by ſo great a potentat: and did not the anſwer of *Marcus Curius* more glory him & his familie with immortall renowne, in reiecting the maſſe of Gold ſent him by the *Samnites*, then al the treaſure they brought in ſuch pompe to *Rome*, was not the liberalitie of *Africanus*,

who parted his ſmall Farme with his brother *Quintus Maximus*, regiſtred in *Rome* as a thing deſeruing perpetuall memory, whē the great wealth / and poſſeſſions of *Lucius Paulus* periſht at his funerales, leauing behinde him no monument but that the *Romains* did accompt him poore and miſerable. Theſe glorious inſtances of *Roman* excellencye, prooue, that the true richeſſe conſiſteth not in the aboundance of wealth, but in the perfect habit of Vertue: for richeſſe is caſuall and momentary, ſubiect to the frowne of Fortune, as brittle as Glaſſe, ſtanding vpon a Globe that is neuer permanent, like to the Trées amongſt the *Natolians*, that being couered with flowers in the morning, are tawny & withered before night, reſembling the frute in the Garden *Heſparades*, which gliſtering like gold, toucht preſently turneth to Aſhes: wheras Vertue is not accidentall but ſets out her Flag of defiance againſt Fortune, oppoſing himſelfe againſt all the conſpyring chances of this world: like *Æneas* armour not to be pierced with any contrary conſtellation, ſo inſorted into the minds of men, as neither can periſh by Shipwracke, which made *Bias* eſcaping from the Sea, bouldly and merily to ſay in his greateſt want: *Omnia mea mecum porto:* And the ſonne of *Anchiſes* carrying his Father on his backe through the flames of *Troye*, looking behind him to ſay, *Animus infractus remanet & virtus inter hoſtes*

& ignes viget. Then Wife thou ſéeſt they onely are rich that couet nothing, that want nothing, but liuing in content, inrich themſelues with Vertue: then *Delia* let me boldlye ſay (and with that the Smith ſet his hands by his ſide) that I am rich as the prowdeſt in all *Ægypt.* But now that I may not be too tedious in my diſcourſe, I will to temper mirth with melancholy, and to ſing the Satyres of *Horace* to the Lute, rehearſe thée a pleaſant Tale tending ſomewhat to this effect: and thus the Smith began.

Perymedes tale.

HEreby in the confines of *Babilon*, dwelled a Duke called *Gradaſſo*, a man whoſe many yeares had by long experience learned, that to truſt ſundry men, was to ſeeke for an Eele amongſt many Scorpions, / and therefore hardly granting his right hand to any man, he admitted none into familiaritie, vnleſſe he might ſell his courteſie for profit, and they buie his fauour with repentance. But in priuate and ſecret counſailes, he vſed no fréend but himſelfe, fearing to find that in others, which he found wanted in his owne cankered ſtomacke, ſo ſkilfull to ſhadowe his ſpightfull practiſes with gloſing coulers, as reſembling the Pyrite Stone, he burned ſoreſt when he was thought moſt colde: to truſt anye he thought

was to deſpiſe ſecuritie, and to deſire miſhap, and therefore knowne more for his authoritie then by his manners, he carryed his thoughts ſealed vp with ſilence, pained with that which he moſt liked, namelye Fearefull miſtruſt. This *Gradaſſo* although deſpighted by the Gods and nature, for placing ſuch odious qualities in ſuch an old carcaſſe, yet was he fauoured by Fortune in poſſeſſing large and ſumptuous reuenues, and not only aduanced with the tytle of honor and dignities, but alſo wherein hee moſt ioyed, he had one onely Child called *Meliſſa* : a Ladye ſo furniſhed with outward ſhape of body, and inwarde qualities of the minde, ſo decked with the gifts of nature, and adorned with ſundry exquiſite vertues, as *Aegypt* did not ſo much deſpiſe hir Father for his vitious diſpoſitiõ, as they did extoll hir fame for hir vertuous ſyncerity : for ſhe although to hir great gréefe, ſéeing into her Fathers lawleſſe actions, how with pretenſed flatterye like to the *Hiena* he had ſnared ſome to their vtter miſhap, and that vnder coulour of lawe, with exacted extortion he had oppreſſed the poore, ſought not onely as farre as ſhe durſt, to pull her Father from ſuch inordinate gaines, but alſo ſecretly made recompence to ſuch as hir Father vniuſtly had almoſt brought to ruine.

This *Meliſſa* flouriſhing thus in happy fame, the old miſard her Father, caſting beyond the Moone,

knewe by experience, that as the hearbe *Spattania* no ſooner ſprowteth aboue the ground but it blometh, and the Egges of the Lapwing are ſcarce hatched before the young ones can run, ſo women reſembling the Apples of the Trée *Pala*, are ſcarſe ripe before / they deſire to be pluckt, and their yeares not able to diſcerne loue before they be halfe drowned in loue: theſe conſiderations mooued old *Gradaſſo* to preuent had I wiſt, with taking opportunity by the forehead, & therefore ſought out amongſt his bordering neighbours a young Gentleman, the ſonne and heyre of a Baron, whoſe reuenues as they were great, ſo they adioyned fitly to his poſſeſſions: which made the doting Duke to indeuour to buye him a ſonne in lawe anſwerable to his owne opinion: finding his Daughter therefore in fyt time and place, he brake with hir in this manner. Thou knoweſt *Meliſſa* (quoth he) how carefull I haue béene ſince thy mothers death, not onely ſecretly to prouide for thy welfare, but openly ſo to grace thée with exteriour fauours, as all *Ægypt* haue iudged me a Father worthie ſuch a Childe, and thée for thy obedience deſeruing what my liberalitie hath ſo carefully imparted. In thyne nonage I endeuoured to inſtruct thée in modeſtye and manners, by ſuch vertues to ſéeme gratious in the eye of euerye man, now that thou art growne to ryper yeares, and art famous for the

method of thy life through all the countrey, ſéeing thou art fit for marriage, I haue ſought thée ſuch an huſband, as ſhal honor thée with his byrth, and inrich thée with his poſſeſſions, a man though not ſo exquiſitely formed by nature, as he maye ſéeme a ſecond *Paris*, yet of ſuch wealth, as hee may countenance and credit with the aboundance of his reuenues, and to be bréefe daughter, it is *Roſilius* ſonne to the Lord *Roſilius* latelye deceaſed: after he had named the man, he ceaſed to heare his daughters replye. *Meliſſa* noting with a ſecret miſlike hir fathers motion, yet for feare durſt not oppoſe hir ſelfe againſt his determination, but told him that as ſhe was his Daughter, ſo ſhe was bound by the law of nature to obeye him as hir Father, and his will ſhould be to hir as a law, which by no meanes ſhe dared to infringe: this anſwer pleaſed the old couetous Duke, that with as conuenient ſpéed as might be, he brake the matter to *Roſilius*, who hauing no more wyt then hee well could occupye, noting how faire a Lady he ſhould poſſeſſe, condiſcended with / great thankes to the Dukes motion, and therevpon frequenting the houſe of *Gradaſſo* began after his homely faſhion to court the young Lady *Meliſſa*, as fit to woe ſo braue a Gentlewoman, as *Pan* to be ſent from *Troye* in ambaſſage to *Helena*: well theſe two diſcords of deſcanting, to make a concord:

It fortuned that a Gentleman next neighbour to the duke, had a young ſonne called *Bradamant*, a man ſo ſufficiently graced with externall fauours of nature, to beautifie his body, and with inward quallities and vertues to aduance his minde as he was generally liked and loued of all the country: This young Gentleman paſſing by the Court of *Gradaſſo*, eſpied *Meliſſa* looking out of a windowe: *Bradamant* amazed at the ſight of ſuch a heauenly creature, ſtood a long while aſtoniſhed at her excellent beautie, in ſo much that *Meliſſa* caſting her eye aſide, eſpyed him, and with that ſhut the caſements: which ſomewhat daunted the minde of the young Gentleman, to be ſo ſodenly depriued of that obiect which ſo greatly pleaſed his eyes, but taking this her modeſt diſcourteſie in good part, he paſſed forward to take a vew of his fathers grounds, where as he ſollemnly & ſollitaryly walked, he felt in his minde a ſparkling heate of affection, which he tooke as a toye of youth, rather to be laughed at for the ſudden paſſion, then to be preuented for any enſuing danger. As thus he reſted a little perplexed, but not greatlye pained, *Cupid* that grudged to looſe ſuch a nouice, hauing his winges plumed with Times feathers, leaſt hee might ſlip occaſion, ſéeing this young Gentleman at diſcouert, thought to ſtrike while the Iron was hot, and ſo drew a boult

to the head, and ſtroke *Bradamant* at the very harte, which pierced ſo déepe, that no phyſicke could cure: For the fame of *Meliſſaes* life began to allure him, the report which all *Ægypt* made of hir courteſie, was a chaine to intangle hys fréedome, hir honour, byrth, parentage, and incomparable beautie, gaue ſuch fierce aſſaults to his perplexed fancie, as no defenſe of reaſon was able to withſtand thoſe violent impreſſions. /

Bradamant ſéeing him ſelfe pained with theſe vnacquainted fits, was driuen into a quandary, whether he ſhould valiantly reſiſt the inchanting tunes of *Cupids* ſorcerye, and ſo ſtand to the chance whatſoeuer the mayne were, or els yéelde to the alluring call of Beawtye, and ſo ſpend his youth in ſéeking and ſuing for doubtfull though deſired fauours. Toſſed a while in theſe contrary thoughts, and pinched with the conſideration of his owne eſtate, he began to thinke that to fixe his fancie vpon *Meliſſa* was with the yoong Griphons to pecke againſt the Stars: and with the Woolues to barke againſt the Moone, ſéeing the baſeneſſe of his birth, and ſuch a rich Riuall as *Reſſilius* was, would greatly preiudice his intended ſute. Theſe conſiderations began ſomewhat to repreſſe his doting fancies: but *Cupid* not willing to take ſo ſlender a repulſe, thought ſtraight to race out theſe deſpairing thoughts, with the comfortable Conſerues

of Hope, and to draw *Bradamant* out of the Laborinth of diſtruſting feare, with the aſſured poſſibilities of atchieuing his enterpriſe. He therefore began to incourage his Champion with theſe plawſible coniectures, that *Meliſſa* was a woman, and therefore to be woone, if beautifull, with praiſes: if coye, with praiers: if proud, with gifts: if couetous, with promiſes: to conclude, that as there is no ſtone ſo hard which cannot be cut, no Hawke ſo rammage that cannot be manned: no Tygre ſo fierce which cannot be tamed: ſo there is no woman ſo infected with the bitter paſſion of ſelfe-will: none ſo ſpotted with the ſtaine of helliſh crueltie, nor ſo wedded vnto wilfull frowardneſſe, but they may be drawne to the lure by ſome of the forenamed practiſes. *Bradamant* pricked forward with theſe pithie perſwaſions, and yet driuen backe with the feare of ſome hapleſſe deniall, ſtood diuerſly perplexed whether he ſhould with a momentary content ſue after loſſe, or with a long diſquiet ſéeke after gaine, remaining awhile in theſe doubts, halfe frantike with ſuch vnaccuſtomed fits, he fell into theſe paſſionate complaints.

Oh *Bradamant* how art thou diuerſly perplexed, driuen either to purchaſe hapleſſe content with fading pleaſures, or / to gaine a happy diſquiet with enſuing profits: if thou chooſe the firſt, thou art like to repent at the laſt: if the ſecond, ſure with *Hercules*

after painefull labours to obtaine fame and quiet: the *Caſpians* fearing to be ſtifled with ſwéete ſauours, weare in their boſomes bands of Hemlocke: the people *Pharuſij* doubting to ſurfet with drinking the iuice of Liquorice, preuent ſuch perrils with chewing Rewbarbe: it is better to be pained with the ſting of a Snake, and recouer, then be tickled with the venime of *Tarantula* and dye laughing: hard, yea hard it is, *Bradamant*, to ride on *Seianus* Horſe, for his beauty and then periſh, or to gaine the Golde of *Thaleſſa* with aſſured miſhap: better it is for a time with ſorrow to preuent dangers, then to buye fading pleaſures with repentance? Why *Bradamant*, what cauſe ſhalt thou haue to repent? Is paine alwayes a companion to pleaſure? is danger the hand-maide to Loue? is Fancye neuer painted but treading vpon thornes: yes no doubt, as *Cupid* hath arrowes that doo pierce, ſo they make ſwéete wounds. *Venus* I grant hath a wrinckle in her brow, but two dimples in her chéekes, ſhe frownes not vpō them that ſacrifice at *Paphos*: but paines ſuch as deſpiſe hir Deitye: Loue *Bradamant*, why dooſt thou loue, yea alas, and therefore vnhappy becauſe in loue, a paſſion ſo vnfit for thy yoong yeares, as if thou yeeld to *Cupids* allurements, thou ſhalt haue cauſe either to curſe the Deſtinies for appointing him a God, or accuſe the Gods for creating thée a man: for loue

whatſoeuer the lucke be is alwaies tempered with loſſe : if thou winne, thy gaines ſhall be like theirs who buye Hony mixed with Gall, the ſwéetneſſe not halfe ſo much pleaſing the taſte, as the bitterneſſe infecteth the ſtomacke : *Parrhaſius* drawing the counterfeit of loue, painteth him tickling Youth on the left ſide with a Feather, and ſtinging him on the right with a Scorpion : meaning that they which are ſotted with the ſorceries of Cupid, reape for a dram of Golde a pound of droſſe, and for a pinte of pure oyle, a whole tun of infectious poiſon, being a fading pleaſure mixed with bitter paſſions, and a miſerye tempered with a few / momentary delights. It is for youth *Bradamant* to ſpend their flouriſhing yeares in vertues not in vanities, to delight in hard armours, not in delicate and effeminate amours, not to dallye in the chamber with *Paris*, but to march in the field with *Hector*, to wiſh they could loue, not to repent they haue loued : *Hercules* wunne his fame not with recounting his lawleſſe and licencious loues, but by atchieuing ſtrange and inuincible labours, the one winning him endleſſe renowne, the other vntimely death : ſéeke then to bridle fancie with reaſon, and to reſtraine doting affections with due counſaile: quench the flame of appetite with wiſdome, and reaching at honor, ſpurne at beautye, ſo mayſt thou ſay *Venus* flames are but flaſhes, and call *Cupid* a

deſpiſed boye, not a redoubted God : *Bradamant* thinking thus with blaſpheming curſes to ſhake of fancies ſhackles, went out of his chamber to ſport himſelfe with his companions, where he paſſed away the day in playing at Cheſts, but although he gaue the checke, he was faine at laſt to take the Mate : for *Venus* hearing with what deſpightfull tearmes he abuſed her Deity, thought ſéeing he deſpiſed loue, to make him yéeld vnto loue, and with panting ſighes to craue pardon, where with bitter ſpéeches he had railed : ſhe therefore ſéeing he began to make a rampire againſt fancie, thought to giue a freſh aſſault to his halfe defenſed fortreſſe, and to ſend Deſire as a Herald to make the challenge, that Beautie as a champion might performe the charge : which done, *Bradamant* willing to withſtand hir power, paſſed thrée or foure daies in perplexed paſſions, counting loue as a toye, which being taken in a minute, might be left of at a moment : but he fond as the Abenſtone once kindled can neuer be quenched, as the Griffon if he once ſoare into the ayre will neuer come downe without his praye : ſo if *Venus* giue the aſſault, it is vnpoſſible to eſcape without ſacking : if loue diſplaye her flag, ſhe neuer returnes without victorie : which forced *Bradamant* to preſent them with praiers, whome he had plagued with curſes, and where he had ſhed bloud, there to offer the

ſacrifice : for the remembrance of *Meliſſaes* beautie / ſo fiered his affections, that as the flye *Pirulus* cannot liue out of the flame, nor the bird *Trochilus* kéepe from the infectious Crocodile: ſo vnles he might enioy what he feared to poſſeſſe, no meanes but death could cure his malady: *Bradamant* pining a long while in theſe doubtfull thoughts, began once againe to debate with himſelfe, but all in vaine, yet mauger his owne mind he burſt forth into theſe ſpéeches: alas poore *Bradamant*, thou reacheſt at that with thy hand which thy hart would faine refuſe, playing with the byrde *Ibis* which hateth Serpents yet féedeth on their Egs: conſider *Bradamant* thou art the ſonne of a poore Gentleman, and ſhe the daughter of a mighty duke, the diſdaine of thy parentage, thy liuing, thy patrimonie, is a ſufficient cooling to thée: thinke not Eagles will catch at flies, or ſuch mightye potentates ſtoope to ſuch poore peaſants. The Bull and the *Hiena* cannot be fed together in one ſtall: The Elephant eateth not where the Mouſe hath crept: the Eagle & the Doue, pearke not on one branche: theſe brute beaſts moued only by ſence, thou a man, and not to be perſwaded by reaſon: ceaſe then *Bradamant* to loue her who ſoares ſo far aboue thy reach, as looke at hir thou maiſt, but obtaine her thou canſt not: play like the trée *Cytizus*, that ſuffereth no flye to light vpon

his flower : let thy mind be like *Hercules* temple, whereinto no Dog can enter : ſuffer not loue to ſcale the forte wherein fréedome hath taken charge, ſo ſhalt thou both eſcape enſuing dangers, and prooue thy ſelfe more wiſe then amorous? Ah *Bradamant*, what doeſt thou meane to meaſure ỹ heauens with a line, or to furrow the ſeas with a plough? ſeekeſt thou to extinguiſh loue by force, or to preuent fancie by counſell? doeſt thou meane to quench fire with a Sworde : or to ſtop the winde with a feather? Thou knoweſt loue is to be feared of men, becauſe honoured of the Gods: *Iupiter* could not reſiſt fancye, nor *Apollo* withſtand affection, they Gods and yet in loue, thou a man and appointed to loue. It is an impreſſion *Bradamant* not to be ſuppreſſed by wiſedome, becauſe not to bee comprehended by reaſon : without lawe, and therefore muſt néedes bee aboue all lawe : ſtriue not then againſt the ſtreame, féed not with the Deare againſt the winde, ſéeke not to appeaſe *Venus* with ſlanders, but with ſacrifice: *Meliſſa* is beautifull and vertuous, to be wunne with intreatie, if thou feare not to attempt: what though *Gradaſſo* frowne, may not ſhe fauour : he ſtifled with couetiſe, and therefore muſt hate : ſhe ſtirred by *Venus*, and therefore muſt loue : if *Meliſſa* like, paſſe not, if he lowre, yea let both your parents miſlike, ſo you two reſt in contented quiet. *Bradamant* had no ſooner

vttered theſe words, but he felt his minde halfe eaſed with flattering him ſelfe thus in his follies, ſo that from doubting if he might loue, he fell to deuiſing how to obtaine his loue: Reſting thus diuerſly paſſionate: *Meliſſa* of the contrary part began greatly to affect young *Bradamant*, and though his meane byrthe, his parentage and lyuing, did diſſwade her from liking ſo baſe a youth: yet a reſtleſſe deſire, a ſecret Idea and contemplation of his vertues and beautye, made hir thinke if *Gradaſſo* would graunt, ſhe could preſer *Bradamant* before *Reſillius*, ſo that hindred in a Dylemma, ſhe began thus doubtfully to debate with hir ſelfe: Oh vnhappy *Meliſſa*, whoſe minde is payned with vnacquainted paſſions, and whoſe head is troubled with vnequall thoughts: ſhall thy Virgins ſtate be ſtained with fond deſires, or thy young yeares darkened with *Cupids* ſhadowes: Tis fit for thée *Meliſſa* to ſpend thy youth in laboures not in loues, to pace ſollemnly after *Veſta*, not to gad wantonly after *Venus*: maides muſt haue deniall in their mouth and diſdayne in their harts, ſo ſhall they ſafelye remaine frée, and ſecurelye deſpiſe Fancie: *Diana* is painted kiſſing Vertue, and ſpotting Beauties face with a Penſell: Virgins muſt delight in ancient counſailes, not amorous conceits, leaſt in ſmelling vpon ſwéete Violets, they ſtumble on bitter Rue. Truth *Meliſſa*, thou giueſt good pre-

cepts if thou canſt follow thine owne principle, thou art perſwaded by *Bradamant* to loue, but take heede of ſuch balefull allurements, arme thy ſelfe againſt his charming deſire, with a chaſte diſdaine, ſo ſhalt thou be ſure as he which weareth Lawrell can / not be hurte with lightning, nor he that carieth the pen of an Eagle periſh with thunder: ſo ſhall neither Loue nor Fancie paine thée with hapleſſe paſſions: thinke this, *Bradamant* is a man, and therefore inconſtant: and as he ſayth a Louer, and therefore a flatterer, as fickle as the Woolues of *Syria* which forget their praye ere they be halfe ſatisfied, & as diſſembling as *Iupiter*, who féedeth *Semele* for a while with *Nectar*, and then killeth hir with fire. Sith then *Meliſſa* to loue is to looſe, feare not *Venus* as a Goddeſſe, but deſpiſe her as a wanton, intreate not *Cupid* with prayers, but with curſes: tell Fancie thou wilt reiect hir as a vaſſall, not regard hir as a vertue: for *Bradamant* raile at him as a peaſant to lowe for thy paſſions: in ſtéed of courteſie, preſent him with *Medæas* inchanted Caſket: dooth *Bradamant* loue *Meliſſa*? no he hateth *Meliſſa*, he faineth loue to procure thy loſſe, he flattereth to trye thy follie, and if he find thée to fond, he will bring thée a ſléepe with melodie, and then ſtrike of thy head with *Mercurie*. Oh *Meliſſa* condemne not *Bradamãt*, without cauſe, if thou meaneſt not to loue him, delight not to lacke

him, proffer him not Netles ſith he preſents thée with Roſes: if he yéeld the Honie rub not his hiue with gall : anſwere him fréendly, though thou ſtraine courteſie to flatter, for ſwéete promiſes pleaſe more then ſower gifts, and pleaſant potions are better taken though infectious, then bitter pils though moſt wholeſome : & know this *Meliſſa*, that the flame of the hill *Chymera*, is to be quenched with Haye, not with water : the mountaine in *Harpaſa* to be remoued with ones finger, not with the whole ſtrength : and loue to be driuen out with reaſon, not to bee thruſt out with force, leaſt in ſtriuing againſt *Venus* ſhe play the woman and ſéeke to reuenge. *Meliſſa* had no ſooner vttered theſe words, but going into her Cloſet ſhe paſſed awaye the time two or thrée dayes perplexed : her ſwéete loue *Roſilius* could not with all his clowniſh courting, driue her from hir dumpes, but ſtill all her thoughts and imaginations were fixed on the wytte and perſonage of young *Bradamant*, ſo that both the louers ſought by walking in the woods to méete there, / to diſcouer thoſe fiery paſſions, which ſecretly ſmothred within their breſts. *Bradamant* knowing the courſe that his loue vſed to kéepe, taking his Lute in his hand, repaired to a groũd whether *Meliſſa* preſently reſorted, & ſéeing the Saint whom in heart ſhe did reuerence, ſtealing ſecretly amidſt the thicket ſhe determined to heare

ſome part of his paſſions: *Bradamant* full of melancholy dumps, tuning his Lute, began to warble out this madrigale:

The Swan whoſe pens as white as Iuory,
Eclipſing fayre Endymions ſiluer-loue:
Floting like ſnowe downe by the banckes of Po.
Nere tund their notes like Leda once forlorne.
VVith more diſpairing ſortes of madrigales,
Then I whome wanton loue hath with his gad,
Prickt to the Courte of deepe and reſtleſſe thoughts,
The frolike yoongſters Bacchus liquor mads,
Run not about the wood of Theſſaly,
VVith more inchaunted fits of lunacy,
Then I whome loue, whome ſweete and bitter loue,
Fiers infects with ſundry paſſions,
Now lorne with liking ouermuch my loue,
Frozen with fearing, if I ſtep to far:
Fired with gazing at ſuch glymmering ſtars,
As ſtealing light from Phebus brighteſt rayes,
Sparkles and ſets a flame within my breſt,
Reſt reſtleſſe Loue, fond baby be content:
Child hold thy darts within thy quiuer cloſe,
And if thou wilt be rouing with thy bowe,
Ayme at thoſe hearts that may attend on loue,
Let countrey ſwaines and ſilly ſwads be ſtill,
To Court yoong wag, and wanton there thy fill.

After that *Bradamant* had recorded this dittie,

he heard a great ruſhing in the buſhes, wherevpon deſirous to ſée what it might be, he eſpyed *Meliſſa*, at whoſe ſight he ſtood ſo amazed, as if with *Meduſaes* head he had béene turned to a ſtone: the Lady as much agaſt, hauing a cooſin of hirs with hir called *Angelica*, vttered not a word, but the Louers made mute / with loue, ſtood as perſons in a trance, til *Bradamant* diſcourſing his loues, and making open his priuie paſſions, fell downe at her féete, and craued mercie: the Ladye as déepely payned as he was paſſionate, could not conceale fire in the ſtraw: nor diſſemble loue in her lookes, but flatlye tolde him that both the proportions of his bodye, and the vertues of hys minde had made ſuch a conqueſt in her affections, that were it not the crabbed and couetous diſpoſition of the Duke, ſhe could find in her heart to make him hir onely paramour, but hir father *Gradaſſo* had prouided hir a mariage, whome ſhe durſt not refuſe, a man able with his wealth to maintaine hir, with his parentage to credit hir, and that his poſſeſſions were great gifts to content, and little gods to command, euen *Veſta* hir ſelfe to leaue hir Virginitie, but quoth ſhe, how I reſt discontent with the match, I appeale to the Gods and myne owne conſcience: *Bradamant* hearing hir ſo willing to be wonne, tolde hir that pollicies in loue were not deceipts, but wiſdome: that to diſſemble in affection was to offer *Venus* her rights, and

therfore if her fancy were ſuch as ſhe did proteſt, it were eaſie to inioye the fruition of their loues: Not ſo, quoth *Meliſſa*, for rather had I marrye *Roſilius*, and ſo wed my ſelfe to continuall diſcontent and repentance, then by being loſe in my loues, and wanton in my thoughts diſobeying my fathers commaund, to diſparage mine honour and become a by-word throughout all *Aegipt*, for Ladyes honors are like white lawnes, which ſoone are ſtayned with euerye mole: men in their loues haue liberties, that ſoare they neuer ſo high nor ſtoope they neuer ſo lowe, yet their choice is little noted: but women are more glorious obiects, and therfore haue all mens eyes attentiuelye bent vpon them: yet (quoth ſhe) how I miſlyke of my Fathers commaund, and how male-content I am, lend me your Lute, and you ſhall heare my opinion: *Bradamant* glad that his Miſtreſſe would vouchſafe to grace him with a Song, deliuered hir the inſtrument, wherevpon *Meliſſa* beyng verye ſkilfull, warbled out this Dittye./

Obſcure and darke is all the gloomie aire,
The Curtaine of the night is ouerſpred:
The ſylent Miſtreſſe of the loweſt ſpheare,
Puts on her ſable coulered vale and lower.
Nor Star nor Milke white cyrcle of the ſkye
Appeares where diſcontent doth hold her lodge.

She ſits ſhrind in a Cannapie of Clouds,
Whoſe maſſie darkeneſſe mazeth euery ſenſe.
Wan is her lookes, her cheekes of Azure hue,
Hir haires as Gorgons foule retorting Snakes,
Enuie the Glaſſe wherein the hag doth gaze,
Reſtleſſe the clocke that chimes hir faſt a ſleepe,
Diſquiet thoughts the minuts of her watch,
Forth from her Caue the fiend full oft dooth flie,
To Kings ſhe goes, and troubles them with Crownes,
Setting thoſe high aſpiring brands on fire,
That flame from earth vnto the ſeate of Ioue,
To ſuch as Midas, men that dote on wealth,
And rent the bowels of the middle earth
For coine: who gape, as did faire Danae,
For ſhowers of Gold their diſcontent in blacke,
Throwes forth the viols of her reſtleſſe cares,
To ſuch as ſit at Paphos for releefe,
And offer Venus manie ſolemne vowes,
To ſuch as Hymen in his Saffron robe,
Hath knit a Gordion knot of paſſions,
To theſe, to all, parting the gloomie aire,
Black diſcontent doth make hir bad repaire.

No ſooner had *Meliſſa* ended this Sonnet, but for feare the two louers, though moſt vnwilling, parted, determining when occaſion would ſerue, they would méete again: yet was not their méeting ſo in ſecret, but old *Gradaſſo* knew of their

conference: wherevpon he not onlye blamed his daughter, and in bitter and railing tearmes misuſed the father of *Bradamant*, but ſought with all poſſible ſpéed to diſpatch the / marriage: *Meliſſa* paſſing the days in melancholie, and the night in paſſionate dumpes, that her nuptials were ſo nye. Though men determine the Gods doo diſpoſe, and oft times many things fall out betwéene the Cup and the lip, for the day being appointed, certaine tenants, as well Gentlemen as others, that were vnder the Duke, went to *Pharao* with generall complaints of his couetous and barbarous crueltye. *Pharao* whoſe thoughts aimed at exceſſiue deſire of coine, tooke opportunitie by the hand, & thought by theſe complaints to poſſeſſe himſelfe of all his poſſeſſions and treaſure, wherevpon he ſent for the Duke & *Roſilius*, and after he had heard the complaints, he baniſht him, and *Roſilius* his ſonne in law, with his Daughter *Meliſſa*, out of all the confines of *Aegipt*. *Gradaſſo* willing to anſwer to his accuſers, could not be ſuffered by the King to make anye replye, but within thrée dayes they muſt depart, which ſo danted the Duke and yoong *Roſilius*, that they ſtoode like thoſe men that *Perſeus* turned to ſtones, and poore *Meliſſa* ſorrowing at the hard cenſure of the King, and weeping at the miſhap of hir Father, cryed out againſt Fortune that was ſo fickle, and the ſtarres that had ſo hardlye

dealt in the configuration of their natiuitie, ſéeing hir ſorrow with teares, and hir Fortunes with wailings : well to be bréefe, the day came of their departure : the Duke with *Roſilius* and *Meliſſa* were imbarked in a little Ship, and ſo tranſported into *Libia*, where when they arriued, the Duke for that he had ſmall acquaintance or none in the Countrie, liued obſcurely and in poore eſtate : the clowne *Roſilius* hauing no quallities of the mind, onelye at home relying vpon his reuenues, & now abroad driuen to ſatisfie his thirſt with his hands, and to reléeue his hunger with applying himſelfe to any ſeruile kind of drudgerie : *Meliſſa* ſhe got hir ſelfe into the ſeruice of a rich marchant, where with ſuch courteſie ſhe behaued hir ſelfe, that ſhe was generally liked of all the houſhould : while thus theſe thrée pilgrims liued in this penance, *Bradamant* hearing of this ſtraunge accident, fell into diuers and ſundry perplexed paſſions : Firſt the feruent affection he / bare vnto *Meliſſa*, tolde him that Fortune may not part louers, nor the inconſtant conſtellation of the planets, diſſeuer that which Fancye had vnited with ſuch a bande, that the vowes of *Venus* are not to be violated : that loue muſt reſemble a cyrcle, whoſe motion neuer ceaſeth in that rounde : therfore he was bound by loue and dutie, to ſayle after them into *Lybia*, and there to giue what reléefe he could to theſe exiles :

but to theſe reſolutions came ſtrange and contrary motions: Firſt the forſaking of his Father whome he moſt reuerently honoured: ſecondly his fréends, whome in all duty he did reuerence: but that which pained him moſt, was to leaue *Egipt* his countrey, which hee loued more then his life, in ſo much that with *Vliſſes* hee counted the ſmoake of *Ithaca* ſwéeter then the fiers of *Troie*: theſe conſiderations drewe him from his reſolution of departure, ſo that he ſtayed for two or thrée daies paſſionate in *Ægipt*: but loue that is reſtleſſe, ſuffred him to take no reſt, but in his dreames preſented him with the ſhape of *Meliſſa*, and waking, Fancie ſet ſo playnely the *Idea* of her perſon and perfection before his eyes, that as one tormented with a ſecond hell, neither reſpecting father, country, nor friends, as ſoone as wynde and weather did ſerue, rigging a bonny Bark to the Sea, he paſſed into *Libia*, where he was no ſooner arriued, but ſtraight hee highed him to the Court, where then *Sacrapant* the king of that land kept his pallace royall: *Bradamant* liuing there for a ſpace as a courtier, woon ſuch fauour for his excellent wit and rare qualities, that the king held him as one of his chéefe gentlemen, and promoted him with great giftes, in ſo much that who but *Bradamant* in all the Court of *Libia*: flowriſht thus in great credit, he ſought about to finde out the Duke and his daughter: him on a

day as he paſſed downe to ỹ ſea Cliffes he found gathering of Cockles, profeſſing the ſtate of a Fiſher-man : with whom, after he had parted a little, he bewrayed what he was, & in what eſtimation he was with *Sacrapant* : the Duke glad to ſée one of his countrimen, and neyghbours in ſo ſtrang a land, embraced him, to whom *Bradamant* briefly diſcourſed his mynde as concerning ỹ imperfections of *Roſilius*, how his wealth onely reſpected, whereof now he was depryued, he was a mere peaſant and ſlaue of nature, not able, being exild though noble borne to ſhew any ſparks of honor : ſeeing then the Duke was tyed to extremities he would now marry his daughter, and make hir liue as hir calling deſerued in the Court : *Gradaſſo* no ſooner heard his minde, but he graunted to hys motion, ſo that *Bradamant* breaking the matter to the king *Sacrapant* with all his Lordes ſéeing the Damzell ſo fayre condiſcended, and with great pompe ſolempniſed the Nuptials, where *Bradamant* mainteyned his wyfe and hir father very richly vntill *Pharao* dying, the duke *Bradamant* and his wyfe *Meliſſa* with the clowniſh Lord *Roſilius* paſſed home to theyr former poſſeſſions : *Perimedes* hauing tolde his tale, he bruſt forth into theſe ſpéeches : Thou ſéeſt *Delia* how farre wit is preferred before wealth, and in what eſtimation the qualities of the mynde are in reſpect of worldly

Poſſeſſions: *Archimedes* hauing ſuffered Shipwrack on the Sea being caſt on ſhoare all the reſt of the paſſengers ſorrowing becauſe theyr goods were loſt, he eſpying certaine Geometricall Caracters, merrily and chéerefully ſayd vnto them, Feare not fellow-mates in misfortune, for I ſée the ſteps of men, and ſo paſſed: but when hée was knowen among them, the Phyloſophers reléeued them all. Leaſt *Perimedes* ſhould haue gone forward in his diſcourſe, one of his neighbours came in to beare him company, and ſo hee ceaſt from his pratle.

If the reſt of theyr diſcourſe happen into my hands, then Gentle-men looke for Newes. /

William Bubb Gentleman, to his *freend the Author.*

AFter that freend Robin *you had finiſhed* Perymedes, *and vouchſafed to commit it to my vewe, liking the worke, and ſo much the rather, for that you beſtowed the Dedication on my verye good freind Maiſter* Geruis Clifton, *whoſe deſerts merit it (and one of more worth) whē your labour ſhall be imploied more ſeriouſlie: the laſt ſheete hanging in the Preſſe, comming into your ſtudie I found in your Deſke certaine Sonets, fained to be written by the* Caldees, *what time the poore Smith and his wife liued ſo contentedlye, which ſhee hauing kept as iewels in her Cheſt, and you as relikes in your Chamber, not letting any but your familiars to peruſe them, for that you feared to diſcouer your little ſkill in verſe: theſe Sonets for that they fit my humour, and will content others, or els my iudgement failes, I charge thee by that familiar conuerſing that hath paſt betweene vs, that thou annex them to the end of this Pamphlet, which if you grant, we ſtill reſt as we haue beene, if not,* Actum eſt de amicitia, *and ſo farewell.*

Thine William Bubb.

The Author.

BEing Gentlemē thus ſtrictly coniured by mine eſpeciall good freend, I dare not but rather hazard my credit on your courteſies then looſe for ſo ſmall a trifle his freendſhip whome I haue euer found as faithfull as | familiar, and ſo familiar as can come within the compaſſe of amitie: then I humbly intreate, if my verſes be harſ[h]e, or want the grace that Poëms ſhould haue, that you will ouerſhadow them with your fauours, and pardon all, the rather for that I preſent them vpon conſtraint: if in this your courteſies ſhall freend me, I will either labour to haue better ſkill in Poetrie, or els ſweare neuer to write anye more, and ſo I hartely bid you farewell.

R. G.

WHen the *Caldees* ruled in *Aegypt*, as the *Gimnoſophiſts* did in *India*, and the *Sophi* in *Greece*, they vſed to endeuor as far as their graue counſailes could preuaile, to ſuppreſſe all wanton affections, reſpecting not the degrees of perſons, to whome they deliuered their ſatyricall exhortations: it chanced therfore, that *Pſamnetichus* yoongeſt

ſonne, addicted to much to wanton deſires, and to ſot himſelfe in the beautie of women: one of the *Caldees* hauing an inſight into his laſciuious lyfe, perſwaded him to deſiſt from ſuch fading pleaſures, whoſe momentarye delights did bréede laſting reproche and infamie: The yoong Prince making light account of his words, went into his Studye, and writ him an ãſwer Sonnet-wiſe to this effect.

I am but yoong and may be wanton yet.

IN Cypres *ſat fayre* Venus *by a Fount,*
Wanton Adonis *toying on her knee:*
She kiſt the wag, her darling of accompt,
The Boie gan bluſh, which when his louer ſee,
She ſmild, and told him loue might challenge debt
And he was yoong and might be wanton yet.

The boy waxt bold, fiered by fond deſire,
That woe he could, and court hir with conceipt:
Reaſon ſpied this, and ſought to quench the fire
With cold diſdaine, but wily Adon *ſtraight*
Cherd vp the flame and ſaide good ſir what let,
I am but young and may be wanton yet.

Reaſon replied that Beawty was a bane
To ſuch as feed their fancy with fond loue,
That when ſweete youth with luſt is ouertane,
It rues in age: this could not Adon *moue,*
For Venus *taught him ſtill this reſt to ſet*
That he was young, and might be wanton yet.

Where Venus *ſtrikes with Beauty to the quick,*
It litle vayles ſage reaſon to reply:
Few are the cures for ſuch as are loue-ſicke
But loue: then though I wanton it awry
And play the wag: from Adon *this I get,*
I am but young and may be wanton yet.

After the young Prince had ended his ſonnet and gyuen it as it were in deryſion to the *Caldee*, the olde man willing to gyue him a Sop of the ſame ſawce, called together his wyts, and refelled his reaſon thus, after his owne methode:

The Syren Venus *nouriſt in hir lap*
Faire Adon, *ſwearing whiles he was a youth*
He might be wanton: Note his after-hap
The guerdon that ſuch lawleſſe luſt enſueth,
So long he followed flattering Venus *lore,*
Till ſeely Lad, he periſht by a bore. /

Mars *in his youth did court this luſty dame,*
He woon hir loue, what might his fancy let
He was but young: at laſt vnto his ſhame
Vulcan *intrapt them ſlily in a net,*
And call'd the Gods to witneſſe as a truth
A leachers fault was not excuſ'd by youth.

If crooked Age accounteth youth his ſpring;
The Spring, the fayreſt ſeaſon of the yeare,

Enricht with flowers and ſweetes, and many a thing
That fayre and gorgeous to the eyes appeare:
It fits that youth the ſpring of man ſhould be,
Richt with ſuch flowers as vertue yeeldeth thee.

After that the olde *Caldee* had penned this Poeme, he preſented it to the young Prince, but how it tooke effect I litle know, and leaue you to ſuppoſe: but this I am ſure, *Delia* kept it in hir Caſket as a Relick: and therefore as I had it I preſent it.

This Sonnet had no name prefixed, ſo that I knowe not whoſe inuention it was: but *Delia* held it more déere then all the reſt, ſo that before ſhee drew it out off hir Boxe ſhée prayſed it with many proteſtations: but as the Argument may inferre coniecture, it was doone by a Louer, whoſe Miſtreſſe was hard-hearted: which hée dyſcouered Metaphorically and myldly: Thus: /

FAire is my loue for Aprill *in her face,*
Hir louely breſts September *claimes his part,*
And lordly Iuly *in her eyes takes place,*
But colde December *dwelleth in her heart:*
Bleſt be the months, that ſets my thoughts on fire,
Accurſt that Month that hindreth my deſire.

Like Phœbus *fire, ſo ſparkles both her eies,*
As ayre perfumde with Amber is her breath:

Like ſwelling waues her louely teates do riſe,
As earth hir heart, cold, dateth me to death.
Aye me poore man that on the earth do liue,
When vnkind earth, death and diſpaire doth giue.

In pompe ſits Mercie *ſeated in hir face,*
Loue twixt her breſts his trophees dooth imprint.
Her eyes ſhines fauour, courteſie, and grace:
But touch her heart, ah that is framd of flynt;
That fore my harueſt in the Graſſe beares graine,
The rocke will weare, waſht with a winters raine.

This read ouer, ſhe clapt it into her caſket, and brought out an old ruſtie paper, and with that ſhe ſmyled on her huſband, and ſpake to her neighbour ſitting by: I will tell you Goſſip (quoth ſhe) as preciſelye as my huſband ſits, hée hath béene a wag, but nowe age hath pluckt out all his Coltes téeth: for when hée and I made loue one to another, hée got a learned clarke to write this dittie, ſubtilly contriued as though it had béene betwéene Shéepheards, but he ment it of me and himſelfe: *Perymedes* laught at this, and ſo the Sonnet was read thus: /

PHillis *kept ſheepe along the weſterne plaines,*
And Coridon *did feed his flocks hard by:*
This Sheepheard was the flower of all the ſwaines,
That trac'd the downes of fruitfull Theſſalie,

And Phillis *that did far her flocks ſurpaſſe,*
In ſiluer hue was thought a bonny laſſe.

A Bonny laſſe quaint in her Country tire,
Was louely Phillis, Coridon *ſwore ſo:*
Her locks, her lookes, did ſet the ſwaine on fire,
He left his Lambes, and he began to woe,
He lookt, he ſitht, he courted with a kiſſe:
No better could the ſilly ſwad then this.

He little knew to paint a tale of Loue,
Sheepheards can fancie, but they cannot ſaye:
Phillis *gan ſmile, and wily thought to proue,*
What vncouth greefe poore Coridon *did paie,*
She aſkt him how his flocks or he did fare,
Yet penſiue thus his ſighes did tell his care.

The Sheepheard bluſht when Phillis *queſtioned ſo,*
And ſwore by Pan *it was not for his flocke:*
Tis loue faire Phillis *breedeth all this woe:*
My thoughts are trapt within thy louely locks,
Thine eye hath pearſt, thy face hath ſet on fire.
Faire Phillis *kindleth* Coridons *deſire.*

Can Sheepheards loue, ſaid Phillis *to the ſwaine,*
Such ſaints as Phillis, Coridon *replied:*
Men when they luſt, can many fancies faine,
Said Phillis: *this not* Coridon *denied:*
That luſt had lies, but loue quoth he ſayes truth,
Thy Sheepheard loues, then Phillis *what enſueth.* /

Phillis *was wan, ſhe bluſht and hung the head,*
The ſwaine ſtept to, and cher'd hir with a kiſſe,
With faith, with troth, they ſtroke the matter dead,
So vſed they when men thought not amiſſe:
This Loue begun and ended both in one,
Phillis *was loued, and ſhe lik't* Corydon.

And thus Gentle-men at my fréends requeſt I haue put in print thoſe bad Sonnets, which otherwiſe I had reſolued to haue made obſcure, like the pictures that *Phidius* drew in his prentize-hood, which hée paynted in the night and blotted out in the day: if they paſſe but with ſilence, how ſoeuer you ſmyle at them ſecretly, I care not if they bee ſo ill that you cannot but murmur openly at ſuch traſh: I runne to the laſt clauſe of my fréends letter: doo this: *Aut actum eſt de amicitia*: and ſo I bid you farewell.

FINIS.

XV.

CICERONIS AMOR.

1589.

NOTE.

Our text of 'Ciceronis Amor' is from the (apparently) *unique* exemplar of the 1589 edition in the Huth Library. The Bodleian and Dyce have only the late edition of 1616. See annotated Life in Vol. I. It may be noted that in 1589 edition page 19 is misprinted 91, 58 is 66, 59 is 67, 62 is 70, 63 is 71, and 76 is 67.—G.

CICERONIS AMOR.

Tullies Loue.

VVherein is diſcourſed the prime of Cice-
roes youth, ſetting out in liuely portratures how young
Gentlemen that ayme at honour ſhould leuell
the end of their affections, holding the loue of coun-
trie and friends in more eſteeme then those
fading bloſſomes of beautie that onely feede
the curious ſuruey of the eye.

A worke full of pleaſure as following *Ciceroes* vaine,
who was as conceipted in his youth as graue in his age, profita-
ble as conteining precepts worthie ſo famous an Orator.

Robert Greene, in Artibus magiſter.

Omne tulit punctum qui miſcuit vtile dulci.

AT LONDON
Printed by *Robert Robinſon* for *Thomas Newman*
and John Winington. 1589.

To the right hono-

rable *Ferdinando Stanley*, Lord *Strange*, *enobled with all titles* that Honor may afforde or ver-*tue challenge*, Robert Greene wiſheth encreaſe of vertu-*ous and Lordly re-*ſolutions.

HE *Tripos* (Right Ho[n]orable) ingrauen with *Detur Sapienti*, was by the Oracle allotted to *Socrates*; *Achilles* ſhielde maintained with the ſword, fel to *Vliſſes*, for his wiſedome: *Pallas* had hir library, and hir launce: and ſuche as read *Non vltra*, on *Hercules* pillers, pointed out the Caracters with their ſpeares. Proportion, the mother of Geometry, and miſtreſſe of Arts, commands that *Hector* haue his Honors, *Alcides* his glories, and that *Olympus* bee neuer without bright glittering armour, nor greene

wreathed garlands : as well to grace the ſouldier, as to glory the Poet. This conſidered (Right Honorable) hauing done my indeuor to pen downe the loues of *Cicero*, which *Plutarch*, and *Cornelius Nepos*, forgot in their writings : I preſumed to preſent vnto your Honor not high written poemes, as *Maro* did to *Augustus*, but the fruites of well intended thoughtes / as *Calymachus* ſcholler did to *Alexander* : Thinking nothing rare, nor view-worthy, ſufficiently-patronized, vnleſſe ſhrowded vnder the protection of ſo honorable a *Mœcenas*. Whatſoeuer was pleaded in *Roſtro* was not pend by *Hortenſius*, and yet the Senatours heard and gaue plauſible cenſures. *Homer* ſpent verſes as well on *Irus* the beggar, as *Eurymachus* the wooer. Euery ſentence cannot *Cleanthis lucernam Olere*, and yet men will reade poemes & praiſe them. Then (Right Honourable) if my worke treating of *Cicero*, ſeeme not fit for *Cicero*, as eclipſing the beauteous ſhew of his eloquence, with a harſh and vnpoliſhed ſtile : yet I craue that your Honour will vouch of it onely, for that it is written of *Cicero*. *Ennius* labored as hard in his rough poeſies, as *Virgill* in high poemes : *Phidias* penſill in his own conceit was as ſharp pointed as *Pigmalions* chaſing tooles : meane wits in their follies, haue equall paines with learned Clarkes in their fancies. *Apollo* yeelded Oracles as well to poore men for their praiers, as

to Princes for their preſents: Stars haue their lights and hayres their ſhadowes: Meane ſchollers haue hie thoughtes; though low fortunes. Thus perſwaded & imboldened (Right Honorable) I preſent this pamphlet of *Ciceroes* loues to your Lordſhip, reſolued vpon your curteous acceptance that weighing the minde not the matter, your Honour will ſay, if not *Bucephalus*, yet a horſe. And in this hope reſting, I wiſh to your Lordſhip as much health and happines as your Honour can deſire or I imagine.

Your Lordſhips humbly deuoted.

ROBERT GREENE./

To the gentle Readers, health.

GEntlemen I haue written of Tullies *loue, a worke attempted to win your fauors, but to diſcouer mine owne ignorãce, in that coueting to counterfait Tullies phraſe, I haue loſt my ſelfe in vnproper words: but hoping as euer I haue done of your courteſies, I haue like bold bayard put my head out of the ſtable. If my methode be worſe then it was wont to be, think that ſkill in muſicke marde all, For the cliffe was ſo diſſonaunt from my note, that wee could not clap a concord together by fine marke.* Chiron *the* Sagitarie *was but a fained conceipt, and men that beare great ſhapes, and large ſhadowes, and haue no good nor honeſt minds, are like the portraiture of* Hercules *drawne vpon the ſands. If I ſpeake miſtically, thinke tis muſically, and ſo deſiring that you will take Tullies loues, as pende for your pleaſure, I bid you farewell.*

Robert Greene. /

Ad Lectorem Hexaſticon.

In lucem prodit tenebris exuta malignis
Romulei petulãs veſanaq.; flammula Phœbi:
Rorãtem Authori (Lectores) ſpargite florẽ,
Intyba, Narciſſos, Latracen, pictiq.; roſeti
Dulces diuitias: Illum concingite lauru:
Emerito ſolers induſtria reddat honorem.

Thomas Watſon, Oxon.

Ad Lectorem de Ciceronis *amore, Hexaſticon.*

Miraris fortaſſe legens Ciceronis amorem?
Deſine mirari, qui bene ſcribit, amat.
Crimen ineſſe putas? ſemel inſaniuimus omnes,
Quæ faciunt iuuenes, condoluere ſenes.
Linguam qui laudat Ciceronis, laudet amorem,
Greni ſolus honor, ſit Ciceronis amor.

G. B. Cantabrigienſis.

Varro and Tucca wrote of Maroes verſe,
And Dares dared to tell of Homers ſkill,
Of Ouids workes Latins haue made reherſe,
And Poets haue diſcourſt of Pindars quill,

Many haue writ Coſmographie of lands,
And tolde of Gihon and of Tagus ſands.
Of Helens beauty and of Ledas hew,
The winged fancies of the learned haue tolde,
But of the prowdeſt Poets olde or new,
Who dard ſweete Tullies fancies once vnfolde,
As far to hie for all that yet hath beene:
Then giue the palme and glory vnto Greene.

Thomas Burneby, Eſquire.

Now bloomes the bloſſomes of faire Adons flower,
Cupid is ſtolne from Paphos ſecrete ſhrine,
Diana lurkes, ſhee and hir nymphes doe lower,
Bacchus that tempers ſacred Loue with wine,
Ceres and all the gods haue made agree,
That loue is god and there is none but hee.

The Poemes wanton Ouid ſet in verſe
His art of loue that baniſht him from Roome,
Did neuer ſuch quaint Amorets reherſe,
As are deciphred vnder Tullies doome,
Whoſe Romain phraſe fetcht from Parnaſſus hill,
Saies none but Tully in the depth of ſkill.

Edward Rainsford, Eſquire. /

Tullies Loue.

THere *dwelled in the* Citie of *Rome* being metropolitane of the worlde, famous as well for martiall Champions, as delicate for beautifull Ladyes ; a Consul called *Flaminius*, made glorious by fortune, as hauing twiſe roade in the triumphing chariot and worne the Lawrell wreath, giuen as a Palme to ſuch as haue beene happie for manie great victories. This conſull famous in the common wealth for his martiall exploytes, Fortune whoſe conceit reſts in extreemes, either too prodigal in her fauors, or preiudicial in her frownes, to make this man the myracle of her deitie, lent him one onelie Daughter of ſuch excellent exquiſite perfection as Nature in her ſeemed to wonder at her own workes. Hir haire was like the ſhine of *Apollo*, when ſhaking his glorious treſſes he makes the world beauteous with his brightnes. The Iuorie of hir face ouer daſht with a vermilion die, ſeemed like the bluſh that lept frō

Endemions cheekes when *Cynthia* courts him on the hilles of *Latmos*. So did the proportion of her bodie anſwere to the perfection of the minde and the honour of hir thoughtes ſo fitted to the glory of hir fauors, as it reſted doubtfull whether hir outward beauties or inward vertues helde the ſupremacie. In / ſo much that as men flocke to *Delphos* to heare the Oracles of *Apollo*, ſo diuers reſort to *Rome* to take veiw of the excellencie of *Terentia*: who once delighted with the ſight of her graces, ſet downe this as an Axiome, that *Pallas* the Patroneſſe of *Troy* for wiſedome: or *Venus* the wonder of Heauen for beautie, might not diſgrace the dignities of this gorgious Damoſell. *Rome* ſwelling with the pride of this matchleſſe Virgin, whoſe thoughts were more humble then hir face beautifull: and yet the Painters of that time feared to attempt hir portraiture, as finding the perfection of nature to exceede the proportion of Art, made hir the Miſtreſſe of their veſtals, as one that counted fancie as vnfit for a maide, as *Alexander* cowardize for a ſouldier. *Cupid* ſitting on his mothers knee by the fount of *Alcydalion*, ſeeing howe *Terentia*, enemie to his amorous Philoſophie, ſet loue at ſo light eſteeme, and for a charme againſt his magicall inchauntments, carried the euerburning fire of *Veſta* in hir breaſt, claſping his mother wantonly about ỹ necke, he began thus to

prattle. Seeing mother we haue left the places of our accuſtomed reſidẽce, to auoid ỹ troups of ſuch ſutors as onely end their loues with their liues, & haue ſtoln to this ſecret foũt, here a while to be ſolitarie to weare away the time with ſome concerted chat, I pray you tell me whereof are womens hearts made? I aſke the queſtion mother for that I finde the diſtinction of their fancies like the difference of their faces, which as they be diſtinguiſht in proportion, ſo they be altogether vnlike in properties. *Venus* hearing hir ſon make ſuch a waggiſh demaunde, beganne thus to reply. Some ſay my boy of the liuer of a Camelion, whoſe nature is to bee changeable in hues, and women as variable in their thoughts. Others of a Pyrit ſtone, which handled ſoftly is as colde as ice, but preſſed betweene the fingers burneth like fire: they which infer this compariſon, ſay that women brooke not fauorable perſwaſions, nor may be woone by intreaties, but the readie way to kindle them to / Deſire is to croſſe them with Diſdaine. Some ſay their hearts are of Marble, which being hard yet drops tears againſt euery ſtorme: Some of waxe, that is ſoft, admiting euery impreſſion: thoſe women haue their loues in their lookes, which taken in with a gaſe is thruſt out with a winke: Some of Adamant, they be hard hearted, and yet men ſay the *Lapidaries* haue tooles to pierce them:

Others of golde, and they be like *Danae* that will admit no louer but ſuch as *Iupiter*. To be briefe my boy, ſo many fancies ſo many fictions, euery one cenſuring of womens hearts as his owne experience hath found hir froward or fauorable. *Cupid* hearing his mother diſcourſe thus cunningly, demanded amongeſt all theſe, whereof was *Terentias* heart of *Rome* formed: At this *Venus* fetching a deepe ſigh proſecuted hir former premiſſes thus. Well wag, for all you play the wanton, haſt thou inſight ſo far into thine enemies thoughts that thou haſt coted in thy tables the reſolution of *Terentia*, whom men count more beautifull then my ſelfe, and more chaſt then *Diana*? Hir heart my boy is framed of the pureſt Diamond, which as it is hard to entertein loue, ſo it is cleane, fit for the receit of vertue: I tell thee *Cupid*, *Terentia* makes Deſire hir drudge, and Diſdaine hir Champion: Shee honors all the Gods but thee, and admits all recreations but loue: Shee armeth hir youth with Contempt of paſſions, that ſhee may finiſh hir age with Content of patience: The prime of hir yeares are graue that the fruits of hir time may be gracious, and ſhee ſtriues to be as full of honor in hir life, as full of fauours in hir lookes. To conclude my boy, ſhee is *Terentia*, who ſeekes with labors to auoid loues & indeuours to be called as vertuous, as other Ladies amorous. Thus *Venus* ended with

a frowne and *Cupid* began with a ſmyle, ſhe ſcorning at hir honors, he ſtudying on reuenge: after a little pauſe ỹ choloricke boy burſt foorth into theſe tearmes: And ſhall *Terentia* offer perfumes to *Veſta* and Hemblocke to *Venus*, ſhall ſhee mother ſtrawe *Dianaes* Lawnes / with Roſes and your Pallaces with Nettles? ſhall ſhee ſet Deſire in ragges and Diſdaine in ſilkes? No, *Cupid* hath his boults fethered with the winges of ſwallowes that flie ſwift, and his arrowes headed with ſtrong tempered ſteele that pierce deepe, like to *Achilles* launce, that did wound & heale: my ſhaftes mother are of ſundrie mettels: the ſtrongeſt of them all will I aime at *Terentia*, and if my fortune fayle me not I will change her ſonges to ſighes and hir chaſt prayers to amorous paſſions. And with that leaping from his mothers lappe hee bent his bowe, ſhott an arrowe and hit *Terentia* on the heart, but it was of ſuch proofe as the boult rebounded and brake into a thouſand ſhiuers. At this *Cupid* ſcorned, ſeeing his deitie counterchect with ſuch conſtant chaſtitie, & *Venus* ſmyled ſeeing hir ſonne in ſuch a rage: which ſo increaſed his chollor that he diſcharged all his arrowes at randon, careleſſe of his aime ſo he might any wayes reuenge. Amongſt the reſt yong *Lentulus* a Romaine *Caualier*, vnder whoſe conduct the conſull ſent manie legions to make warre againſt the *Parthians*, was one of thoſe infortunate

men that *Cupid* had bruſed with his arrowes. For hauing fought a ſet battell and bought the victorie with great loſſe, freſh ſupplies were ſent him from *Rome*. *Lentulus* welcoming his newe come ſouldiers, demaunded what newes: after they had made report of the ſtate of the common wealth, they (then as a thing miraculous and ſupernaturall) diſcourſed to him the excellencie of *Terentia*, ſetting out hir glories with ſuch Emphaticall diſcriptions that *Lentulus* leaning his head on his hand became a willing auditor to ſuch pleaſant philoſophie. Smiling thus in the ouerſweete potions that Loue had tempered like *Circes* to bewitch the warie and warrelike *Vlyſſes*; hee cauſed his Souldiers with often repetitions of *Terentias* beautie to grafte in the ſyenns of hys newe interteined fancies. In the day his heade was troubled with thoughts of *Terentia*: in the night conceit preſented the / viſiõs of *Terentia*. Where before he laid plots how to circumuent the *Parthians*, now he deuiſed how to compaſſe his paſſions: Loue wiſht him to make light eſteem of war, but growing to be careleſſe, he gaue his enemies occaſion of incouragemẽt. Being thus perplexed with vnacquainted fits, he began thus ſouldier like to debate with himſelf. Haue not the auncient *Romaines* whoſe ſtatues and trophees hath filled the world with wonder of their Chiualry made the ende of their honours to conſiſt

in armes? haue they not fetcht Fame from the heauẽs with their ſwords, and bounde hir to their fortunes with circumſcriptions of bloud? haue not their launces pierſt obliuion to the heart, and their martiall deeds regiſtred their names in the Cronicles of memorie? and yet *Lentulus* doſt thou make light eſteeme of war, whoſe very frownes are honor, and whoſe fauors immortall glories? Bluſh at thy thoughts that are ſo baſe, & weepe with *Cæſar* that thou haſt not done wonders with *Alexander*. Thou art elected by the Conſuls as a choiſe man of *Rome*, as high priſed for thy valour, as thy parentage, and yet thy mother was of the great *Aemilij*: thou art ſent againſt the *Parthians*, a Nation warrelicke and reſolute, either to challenge thy graue with thy ſword or carue out their tombes with thy Courtelax. Dareſt thou then *Lentulus* amidſt thoſe glorious thoughts of a ſouldier, admit the leaſt paſſion of a louer? ſhall thy pollicies too little for the *Parthians*, be imployed in purchaſing *Terentia*? No *Lentulus* draw thy Fauchion, brandiſh it againſt *Rome*, and if Loue looke but ouer the walls, menace hir with thy Martiall weapons: and yet *Lentulus* be not ſo ſtoicall as to reiect ſuch a mightie Deitie. Haue not the *Romaines* erected a Temple neere vnto *Campus Martius*? Are not Knights dubbed to defẽd Ladies? Make they not their Helmes proude with their Miſtreſſe fauours?

Mars hath his amours as he hath his armours: *Alexander* gloried in his loues as he triumpht in his victories? Great *Pompey* hath his *Iulia*, *Cæſar* his Paramour, Souldiers haue / loued, and ſo will I. Hauing thus diſcourſed with himſelfe, the hope of his loues draue ſuch an inuincible courage into his minde that he paſt not many daies without giuing battaile to the *Parthians*, in which getting a glorious victorie, he ſent great treaſure and many Captiues home to *Rome*, with great interceſſion to the Senate that he might not winter from his owne Countrie. The Conſuls glad to fauour him with any reaſonable graunt, ſent *Lepidus* to take his place, and recalled *Lentullus* home to the Citie: The fame of whoſe high intended thoughts, his conqueſt inlarged with infinite treaſures & rich Captiues, made *Rome* to ring with ecchoes of his matchleſſe excellency: Inſomuch that paſſing through the ſtreets to the Capitol, there to be inueſted with the honors due to his victories, multitudes of *Romanes* were placed on Scaffoldes to take view of ſo braue and hardie a Captaine, and the gorgeous windowes of the Citie were ſtuffed with troupes of beautiful Ladies tickled with an earneſt deſire to ſatisfie their ſightes with his Perſonage. Paſſing thus in pompe, *Iulius Cæſar* then being Dictator, after the ſolemne rites & magnificent triumphs were ended, had him home to dinner, where hee feaſted him with ſuch royaltie as

might beſeeme the greatnes of the day and the highnes of his owne thoughts. Thus flewe the fame of *Lentulus* through *Rome* as the wonder of this time, but all thoſe triumphant dignities coulde not extirpate the melancholy of this *Romans* thoughts inſerted into his minde by the fond inchantments of loue, but as the wounded deare wringeth forth teares, and the Mirtle pierced yeeldeth Gumme, ſo *Lentulus* after this deepe impreſſion of loue, coulde afforde nought but ſighes and ſorrowes. The Jemme of *Terentias* excellencie reflected in his minde like an obiect in a Chriſtall myrrour, that amiddeſt his moſt ſerious affaires hee founde the paſſions of loue to be intermedled. Fortune that had tied hir fauours in the toppe of his Creſt halfe perſwaded to become conſtant / to this warlicke Champion, ſeeing *Cupid* wronge him without cauſe, thought with a ſouereign Antidote to preuẽt ỹ further enſuing preiudices of fancy: forcing therfore oportunitie to dance attendance vpõ this hir darling, it fell out ỹ *Flaminius*, the father of *Terentia* ſeeing howe *Lentulus* was generally feaſted of al ỹ ſenators in *Rome*, thought amongſt ỹ reſt, to welcome home ỹ warrior with a bãket, & therfore meeting him at one *Titus Annius Milos* houſe, he ſolemnely inuited him home to dinner. *Lentulus* as ful of curteſie as courage, after great thanks, promiſed to be his gueſt, whereupon

Flaminius paſſing home made prouiſiõ, & *Lentulus* ſtealing to his lodging being ſolitary, conceiued ſuch inward ioy at this ſweete oportunitie, that leaning vpon his left hand ſmiling to himſelf, he breathed out theſe words: *viz.* Such I ſee well as *Mars* honours with fauours *Venus* will not croſſe with frownes: thoſe that conquer in warres ſhall not periſh in loues. *Cupid* fauours his fathers followers, & ſuch as Fortune ſmiles on in battail, ſhee laughs on in fancies. I coueted to beare charge againſt the *Parthians*, and the Senate elected me Lord of the Legions: Deſire wiſht me to haue a ſight of *Terentia*, and hir father interteines me for a gueſt: I made conqueſt of mine enemies with the ſword, and why may I not win my loue with my loyaltie? Feare not *Lentulus*, theſe concluded compariſons are prodigious, bee *Augur* then to thyſelfe, and calculate thy good fortunes by thy thoughts: Loues and warres craues courage. Feare not man, for thy intreaties are as mightie as hir denials can be contrarie. As thus he was debating with himſelfe the Clocke tolde him it was time to goe viſite his Hoſt, ſo that he made himſelfe as ſumptuous as might be, and at the parting from his Chamber-dore hee ſaide thus. If *Venus* (quoth hee) thou fauour mee in my loues, I will become thy vowed ſeruant in my life: I will ſtrewe thy Altars with Roſes, and ſet thee vp ſhrines at

Paphos: I wil binde vp my temples with myrtle bowes, and for / the Martiall garland weare a wreath of flowers. I wil haue Doues neſts in my Pallaces, and what belongs to thee, ſhall be ſome of my delight, onely grace me with the fauour of *Terentia.* Ending this his vowe, hee paſed forward with his traine towards the houſe of *Flaminius*, where beeing ariued, the graue Senator intertained him with ſuch magnificence, as *Lentulus* perceiued his welcome by his honours. The board couered and the company readie to ſit, *Lentulus* was placed chiefe at the table, who all this while hauing no ſight of *Terentia*, ſat as a man nipped on the heade, although there were at the table to grace the feaſt manie braue & beautifull Damoſels. Sitting thus in a dumpe, he was cheared vp by the companie, but at laſt to ſet him in his iolitie, *Terentia* was commanded by hir father to bring him in a cuppe of Greekiſh wine. Shee, that litle cared to be ſeene in open bankets, as holding it contrarie to the rites of *Veſta*, durſt not yet but with all diligence ſignifie her obedience. Therfore attyred in a rich roabe of white, ſpotted with ſtarres of gold ; tempering the porphury of hir face with a vermilion bluſh, looking like *Diana* when ſhee baſht at *Acteons* preſence, ſhee came into the hall, where humbly ſaluting all the companie, ſhee deliuered the wine to hir father. *Lentulus* ſeeing Fame had but

blemiſht hir fauours in being to partiall of hir praiſes, ſate ſo amaſed at the beauteous excellencie of *Terentia*, as did the *Centaure* enamoured of *Iuno*. His eie made ſuruey of hir beauties, who poſting them ouer to the contemplation of his thoughts, ſo ſet on fire his heart with hir perfections, as his ſtomacke ſhut vp his Orifice, to giue his eies leaue to wonder at the ſerious conceit of natures cunning: his lookes beganne to ſparkle loue as did thoſe of *Adon* when he pried vpon the face of his Paramour: the change of his colour bewraied his newe entertained paſſions: which noted by *Terentia*, half angry at loues folly, ſhe diſcouered hir coller with ſuch a bluſh as *Lentulus* letting fall his knyfe on his trencher ſaide aloude, *Non fortuna non | Bellum*, meaning that neither the higheſt ſtate of fortune nor the fatall intent of warre, could conquere that hart ỹ her beautie hath made ſubiect. *Terentia* at this vnexpected exclamation abaſhed, and the reſt of the companie maruelled: but *Flaminius* willing to moue ſome table talke, demaunded of *Lentulus* what hee ment by this ſoudaine embleme? *Lentulus*, willing to make flight at the foule and yet not to haue a bel at his heele, anſwered thus. Whilſt I lay in legar intrenching the *Parthians* more hardly with legions of men then with deepe raiſed contermures, my ſouldiers diſcouered a caſtle, which once woone diſplaced the ſtrength of the countrie: ſeeing

the *Romanes* had made mee Vicegerente of their forces although the place ſeemed impregnable, beeing as well defended by nature, ſituate vpon a mount, as by proweſſe ſtored with men and munitiō, yet priſing honor more deere then bloud, and countries profite beyonde the content of life, I bent certaine legions againſt the caſtle, and following the opinion of *Quintus Fabius Maximus* ſought by delay to driue them to compoſition. For it was ſaid of him,

> Vnus homo nobis cunctando reſtituit rem,
> Non ponebat enim rumores ante ſalutem,
> Ergo poſtq: magiſq; viri nunc gloria claret.

Seeking ſo to get conqueſt by famine, which would haue been preiudiciall with the ſword: at laſt ſeeing their forces greatly weakened, I gaue aſſault and entred, putting the ſouldiers to the ſword yet willing to ſaue the Lorde of the caſtle for that his valour diſcouered his thoughtes: ſearching him out I found him in his bed chamber, his wife ſlaine and the blade yet varniſhed with bloud, graſped in his fiſt: ſtaring me in the face with a gaſtly looke, that ſtood amazed at the ſtratageme, he ſpake thus. *Romain*, report in the Senate houſe, that where you excell vs in pollicie, we / exceede you in reſolution: this Ladie which thou ſeeſt here weltring in hir goore is my wife, and for ſhe brokes

not ſeconde fancies, ſhee craued to ende hir loue with hir life : I maried hir a virgine and honourable, ſhee dies a wife and honeſt, as famous in *Parthia* for hir vertues, as your Romayne Dames for their braueries. Wee liued without iarres, for ẏ the deſire of the one was the content of the other, conſtancie baniſhed ielouſie and true loue helde ſu[ſ]pition at the launces poynt. Our fortunes, Romayne, thou haſt pulde downe, with thy proweſſe, warre hath made wracke of our ſafeties, but for our loues this ſword ſhall linke them together by death, ſo that *Non fortuna, non bellum.* / And with ẏ the reſolute ſouldier ſtabbed himſelfe. Aſtonied at this peremptorie maſſacre, although all ſtained with the bloud of the *Parthians* : yet I could not but grieue at the paſſion of the man, and enter into conſideration what that Loue ſhould be, that wrought in mens mindes ſuch reſolued effects : So well liking of his determined death, ẏ I vowed in my thoughts if euer I obteined the fauour of ſome gracious Damoſell, to write in bloude with the *Parthian*, *Non fortuna, non bellum.* The remembrance (honorable Senatours) of this tragedie, made me to ſhew my ſelfe ſo paſſionate. *Lentulus* hauing ended his diſcourſe, the Senatours generally praiſed the reſolution of the *Parthian*, and the Ladies the conſtancie of his wife, all concluding that no impreſſion could be ſo deepely inſerted into

the heart as loue. *Terentia* ſpying the flame by the ſmoake, ſmyled to ſee howe couertly *Lentulus* had cloaked his thoughts, and how in vowing to be conſtant, he diſcouered his conceit, ſo that turning hir backe ſhee went into hir Cloſet, and there blamed *Venus* that had wrapt ſo braue a Champion in hir ſubtleties: not feeling either the perſonage or perfections of *Lentulus* to ſtirre the ſtaied continencie of hir minde. Well, the Senatours not willing to let this fall to the grounde talked ſtill of the *Parthian*, and amongſt the reſt of thoſe honourable gueſts that were there / feaſted, *Archias* the Poet, a man of a pleaſant diſpoſition, tooke the tale by the ende, and beganne to proſecute it thus.

Graue Senatours, I remember I haue heard *Hortenſius* the great Orator ſay, that in times paſt the Conſuls for recreatiõ would vſe light & honeſt paſtimes, eſpecially myrth at meat, as ỹ fitteſt miniſter for digeſtiõ, alleaging *Scipio* & *Gracchus*: who coueted to be as iocund at their banquets, as they were ſerious in matters of eſtate. Seeing then (reuerend fathers) *Lentulus* hath entred into the diſcourſe of loue, producing the *Parthian*, who amongſt his other ſingularities, boaſted that his fancie had neuer beene ſtained with Jealouſie, a plague that is greatly now a daies predominant in *Rome*, might it pleaſe you to fauour vs with your gracious conſent, we woulde intreate *Lentulus*

to diſcourſe to vs his opinion of iealouſie. The Senatours graunted, and *Terentia*, being come to giue attendance on hir father, ſmyled. *Lentulus* caſting his eie vpon his loue, ſeeing a dimple in hir cheeke, which was to him *Cor amoris*, made *Archias* this preſent anſwere.

Had the *Thebans* appointed *Zetus* to haue diſcourſed of Muſicke, or they of *Theſſaly*, *Menalcas* to haue deſcribed the Court: The principles of the one had beene as voide of art, as the precepts of the other farre from honour. The one being an enemie to Muſicke, the other a ſwaine and a ſhepheard. So (reuerend Senatours and honourable Ladies of *Rome*) *Archias*, how ſkilfull ſo euer in Poetrie, yet hath faild in his pollicie, to requeſt him to diſcourſe of iealouſie, that neuer as yet offred incence at the Altars of Loue. If it had beene to make deſcription of a battaile, to haue diſcourſed the order of the Phalanx, or any point of Martiall diſcipline, then could I as a ſouldier haue debated ſuch principles, as warrelike Captaines regiſter in the field with their ſword: But of loue, whoſe amorous Deitie greeth not with Drumme and Trumpet, or of iealouſie, as the ſhadowe of fancie, it fitteth me as little to diſcourſe / as the ſhoomaker of *Apelles* portrature. But if euer *Venus* ſhall vouch me that fauour to grace me with a ſpeciall looke from my Miſtreſſe excellencie, and that mine

eie be allowed as *Paris* was to iudge of beauties, *Archias* ſhal commande me as a friend: in the meane time, (for Poets and Painters ought to haue their conceites fethered with Mercuries plumes) I will deſire *Archias* to ſupply my ignorance, and to deſcribe the effects of iealouſie. The Senators and the reſt of the company, hearing how cunningly *Lentulus* retorted the argument vppon *Archias*, with a reſolute conſent they inioyned *Archias* to play the Orator: who being pleaſantly diſpoſed, began thus.

The wolues in *Syria* that barke againſt the Moone, ſuffer ſmall reſt and great hunger. Arrowes ſhot againſt the ſtarres, pierce downeward: and the *Syrens* that ſought to intrappe *Vliſſes*, periſht themſelues. So gentlemen, I ſought to make experience of *Lentulus* eloquence, and fortune hath allotted me to diſcouer mine owne ignorance, but leaſt I might be counted either too ſtoicall, or too full of ſelfe-conceit: for iealouſie, thus.

Archias diſcourſe of Iealouſie.

Such as haue ſearched into the deepeſt Aphoriſmes of *Anacreon*, or pried into the principles that *Ouid* ſette downe in his volumes, find Loue to be ſuch a pure paſſion of the mind, as like ỹ Chriſtal, it admitteth no bruſe without a cracke: It groweth from the vnion of two minds cõceiued by ỹ ſpecial liking of ſome excellent good, conſiſting in exteriour

beauty, or interiour vertues, or the combining of them both in one ſole and ſingular perfection. This choice of excellencie, confirmed by election, once imprinted in the hart is ſo pretious as the pearls of *Cleopatra.* The fleece of *Colchos*, the ſands of *Tagus* are traſh, if brought into compare with this diuine and metaphyſicall paſſion: man / hauing ſwilled in this nectar of loue, is ſo chary that he not onely brooketh no coriual of his thoughtes, but admitteth no partaker of his fauours, and from this feare proceedeth that furie which men call ielouſie, beeing a ſecrete ſuſpition that others ſhoulde enioy that excellencie that he hath choſen ſole and ſingular to himſelf. This, noble Romaines is that fiend that *Pluto* ſent to checke *Cupid* in his deitie: this ſpringing from hell bringeth worſe torments to the minde then the ſtone of *Syſiphus*, vulture of *Titius*, or wheele of *Ixion.* This is the cankar that fretteth the quiet of the thoughtes, the moath that ſecretlie conſumeth the life of man, and the poyſon ſpecially oppoſed againſt the perfection of loue: after the heart be once infected with ielouſie the ſlepes are broken, the dreames diſquiet ſlumbers, the thoughts cares, & ſorrowes, the life woe, & miſerie, that lyuing he dies, & dying prolonges out his life in paſſions worſe then death. None looketh on his loue but ſuſpition ſayes, this is he that couetes to be corriuall of my fauours: None

knockes at his dore, but ſtarting vp he thinkes them meſſengers of fancie, none talkes but they whiſper of affection: if ſhee frowne, ſhee hates him and loues others, if ſhe ſmile, it is becauſe ſhee hath had ſucceſſe in hir loues, looke ſhe frowardly on any man ſhe diſſembles, if ſhee fauour him with a gratious eye, then as a man ſtraught with frenſie, hee cryeth out that neither fire in the ſtrawe nor loue in the womens lookes can be concealed: thus doth he liue reſtles and maketh loue that of it ſelfe is ſweete, to be in taſte as bitter as gall.

This diſcouereth reuerent Senators that loue being of it ſelfe a moſt excellent paſſion is onely blemiſht by this foule and diſgraced ſtaine of ielouſie; as hateful and hurtfull to the mind as the Cockatrice to the eye, or hemlocke to the taſte. The pureſt Chriſolite hath his ſtrakes, the flowers in *Sydon* as they are pretious in the ſight ſo they are peſtilent in ſauour: Loue as it is diuine with loialtie, ſo / it is helliſh with ielouſie, wherfore by an auncient Poet were written theſe verſes,

When Gods had framd the ſweete of womens face,
and lockt mens lookes within their golden haire:
That Phœbus bluſht to ſee their matchles grace,
and heauenly gods on earth did make repaire.
To quippe faire Venus ouerweening pride
Loues happie thoughtes to ielouſie were tied.

Then grewe a wrinckle on faire Venus browe,
The amber ſweete of loue was turnd to gall:
Gloomie was heauen: bright Phœbus did auowe
He could be coy and would not loue at all,
Swering no greater miſchiefe could be wrought
Then loue vnited to a ielous thought.

Had not *Iuno* been ielous ouer *Iupiter*, *Io* had not beene turned into a Heifer: if ſuſpition had not prickt *Menelaus*, *Helena* had not ſtolne away with *Paris*. *Procris* had been aliue, had ſhee not ſuſpected *Cephalus*: Then worthie Romaines we ſee what a preiudiciall monſter groweth from the fearefull exceſſe of loue, that not onely ſhortneth the life, diſquieteth the minde, but oft is the cauſe of moſt ſtrange and vnnatural maſſacres. If fortune frowne in loue we flie to patience: If their happen iarres, why louers brawles are introductions to delight. If pouertie, why they hope vpon time, thinking that there is *viciſſitudo omnium rerum*: The loweſt ebbe may haue his flow, and the deadeſt neepe his full tyde: if greefes, ſorrowes, repulſes, vnkindenes, theſe bee but *Amantium iræ*: And therefore *Amoris redintegratio*: but as the pumice ſtone freeth the paper from ſpots, and the fire conſumeth flaxe, ſo this infernall plague of iealouſie rooteth & raceth all true loue from the breaſt, that yeelding my cenſure I conclude with this Poeme, /

Vita quo tandem magis eſt iucunda
Vel viris doctis magis expetenda,
Mente quam pura ſociam ingalem,
Semper amare?

Vita quæ tandem magis eſt dolenda,
Vel magis cunctis frigienda, quam quæ,
(Falſo ſuſpecta probitate amicæ),
Tollit amorem?

Nulla eam tollit medicina peſtem,
Murmur, emplaſtrum vel imago ſagæ
Aſtra nec currant, magicæ nec artes,
Zelotipiam.

Archias hauing thus ended his diſcourſe, the Senators greatly praiſed his deſcription of iealouſie, and from that fell to other pleaſant talke as occaſion offred. Till dinner being ended, they aroſe, and after many thankes and curteſies according to the cuſtome of the *Romanes*, *Flaminius* to honour *Lentulus* the more, taking him by the hand carried him into a garden, where *Terentia* ſate accompanied with other Virgins of *Roome*: namely, *Flauia*, *Cornelia* and *Iulia*, all of ſuch exquiſite features, as they ſeemed to be the choyce Paragons of that time. *Lentulus* amazed at this gorgious ſight, wondred not onely at their beauties, but maruailed why *Flaminius* brought him ſo friendly into their

preſence. At laſt the old man burſt forth into theſe words : Lord *Lentulus*, I meaſure the thoughts of young gentlemen by the prime of my fore-paſſed youth, not being ſo cinicall as with *Chremes* in *Terence* to proportion young affections by the cynders of olde age, but to thinke with *Menedemus* that the ſpring hath flowers and bloſſomes / where as winter hath dried braunches and tawnie leaues : We olde men ouer whom *Saturnus* is predominant hauing infuſed melancholy in our mindes, couet either to ſit ſolitarie, or that our talke be ſerious : you that are young, whoſe thoughts aime at delight, ſeeke to paſſe the time in pleaſant diſcourſes. Leaſt therefore the time might be tedious, I haue brought you amongſt theſe faire Ladies ẏ you may make experience of loues, as you haue done of warres : *Mars* no ſooner puts off his helmet but ſalutes *Venus* : and you, come from conqueſt of the *Parthians*, ſee how you can enter combate with paſſions : and ſo Lord *Lentulus* I leaue you.

Lentulus ſeeing himſelf thus enuironed with theſe miracles of beautie, caſting his eie vpon the Goddeſſe whoſe fauorable aſpect might be the ſumme of his fortunes, baſhed at the firſt as *Paris* did in the vale of *Ida*, and ſtoode as the foes of *Perſeus* when hee vncaſed the head of *Meduſa*, and turned them to marble pictures, ſo amazed ſtood *Lentulus* at the ſight of ſuch diuine excellencie,

till the Ladies ſeeing this Nouice thus in a quandarie beganne to ſmile, which reuiuing a kind of amorous choller in the ſouldiers minde, he beganne thus to play the Champion.

Ladies beleeue me, Loue is of more force then warres, and the lookes of women pierce deeper then the ſtroke of Launces: their is no Curtleax ſo keene, but armour of high proofe can withſtande, but beauties arrowes are ſo ſharpe, and the dartes that flie from womens eyes ſo piercing as the Corſlet tempered by *Vulcan* for *Didoes* paramour holdes not out the violence of there ſtroake. The Gods tremble when *Mars* ſhaketh his launce, but he feareth when *Venus* caſteth a frowne. *Alexander* neuer tooke notice of the legions of his enemies, but he ſtoode frighted at the beauty of the *Amazon*. Then ſweet ſaints of *Rome*, maruell not if I were driuen into a maze at the ſight of ſuch beauteous creatures, whoſe faces are *Venus* weapons, wherewith ſhe checketh the pride of ouer daring warriours: / I cannot (Ladies) court it as your Romaine yongſters, that tie their wits to their fancies: nor fil your eares with amorous diſcourſes as *Cupids* Apprentizes, that ſpend their time in ſuch louing philoſophie: Nor can I faine conceited ſuppoſes of affection to prooue my ſelfe loueſicke, by Poetrie. But as a blunt ſouldier newe come from the warres, I offer my ſelfe a deuoted ſeruant

to your beauties, ſwearing to defend your honours againſt all men with the hazard of my bloud, and in pawne thereof generally to you all, but ſpecially to one (as loue hath his vnitie) I deſire to bee intertained as a duetiful ſeruant to the Lady *Terentia*. *Lentulus* hauing thus boldly boarded theſe louely Virgins, the Ladies ſeeing with what affection he offred his ſeruice to *Terentia*, began to byte the lippe, and ſhee to bluſh, who ſeeing hir ſelfe toucht to the quicke, made him this anſwere.

I know not Lord *Lentulus* how to anſwere of loue, becauſe as yet I neuer knew loue: ignorant of his forces becauſe neuer acquainted with his fortunes. *Veſta* forbids vs virgins to name *Venus*, as they of *Epheſus* hatefull *Eroſtratus*. *Diana* deals not in *Paphos*, nor ſuffers ſhee any of hir maidens to hunt on *Erecynus*, leaſt meeting with *Venus* mecocks they ſkippe with *Caliſto*, and ſo ſeek after loſſe. The leſſe you are priuate to loues paſſions, the more welcome to our preſence: for rather had we fill our eares with warres fortunes, then with loues follies: and ſweeter are the teares that grows from a conſtant ſtratageme, then a ſmyle from a comike tale of fancie. For your ſeruice Lord *Lentulus*, finding my ſelf vnworthy, I craue pardon: Nor can wee by *Veſtas* charter admitte ſuch ſeruaunts. But if it pleaſe you to be accepted as a worthy *Romaine* and my fathers friende, looke for

ſuch fauour as mine honour and virginity can affoord.

Lentulus hearing the plauſible anſwere of *Terentia*, although hir firſt inſinuation ſeemed to anſwere [ill] for his purpoſe, as preferring the lawes of *Diana*, and fiers of *Veſta* before / loues holy temples, yet ſhee concluded ſo ſweetely as might ſtand with the modeſtie of hir honour: he therefore made thus his reply.

In that madame we are both nouices in loue, the ſimpler are our thoughts, and the neerer ſhould be the ſimpathy of our affections. Doues match when they are young: Syenns are grafted when they are ſprigs, the one part not by death, nor are the other ſeuered but they periſh. Souldiers are like virgins, the one ſtriuing to liue vertuous, the other to die valiant: both enemies to loue, while they wait on thoſe which brooke not loue, I meane warre and *Veſta*: But both muſt loue as hauing hearts and thoughts, eies to ſee beautie, and eares to iudge of vertue. I madame while I thought none greater then *Mars*, was vowed to *Mars*, but ſeeing womens wits are worſe then weapons, and that their lookes pierce deeper then launces, I haue reſigned ouer my fortunes at the ſhrine of warre, and meane to make proofe of the ſweetneſſe of loue: Glad that in my firſt entrance I haue the patronage of your gracious fauour, armde with the

which *Mars* well may frowne, but not conquer. But ſir, quoth *Terentia*, I graunted my fauor to *Lentulus* the ſouldier, not to *Lentulus* the louer. And ſo madame quoth he, I accept of it, for I am a ſouldier to doe you honour, and a louer deſpight of my ſelf. *Flauia* hearing *Lentulus*, beganne to reaſon pretily to the purpoſe, being a Ladie of paſſing mirry diſpoſition, whoſe witte was as full of wiles as hir face of fauour, ſecond in the excellencie of beauty to the Lady *Terentia*, thought to ſift hir ſouldier in this manner.

I ſee well Lord *Lentulus*, that as women haue their fauours, ſo men haue their ſayings: the one prodigall in graces, the other polliticke in deceits, being as cunning to diſſemble loue, as we chary to diſcharge loue. We Romaine Ladies thought to haue founde you a flat ſouldier, as ignorant in loues as we of fancie: but how cloſely ſoeuer you couer the flame, the fire wil be knowne by the ſmoke: For / your talke ſo ſauours of loues principles, as we iudge you are as cunning in faining a paſſion as in figuring a battaile, and can aſſoone deceiue a woman with a pen, as ſlaughter an enemie with a launce. This will make vs to take you for a day friend, and what we like in you preſent to disallowe to morrowe, ſwearing if you bring amongſt vs *Venus* roſes, wee will beate you with *Veſtas* nettles: and therefore if you will be admitted as

our ſouldier, wee either forbidde you the name of loue, or elſe you ſhall be out of our fauours. *Cornelia* willing to breake a ieſt with this Champion thwarted *Flauia* thus. And what of that madame, hath not warre taught him patience? hee hath paſt ſharper brunts thē womens frownes. But how your leuell is without aime! If madame *Terentia* ſmyle, his peny is good ſiluer, tis hir fauour that is the load-ſtar of his fortunes, and howe can we enter into hir thoughts but by coniectures? ſhee ful of beauty, and he a proper yong gentleman. At this frumpe the Ladies ſmiled, and *Terentia* bluſht for anger. But *Lentulus* ſeeing ſuch a broad ieſt, pinde on his ſhoulder, willing to make anſwere for his Miſtreſſe, although he was ſore put to his trumps as half ſet at a *Non plus*, yet he followed his fortunes thus.

Indeede Ladies thinke I haue patience to beare womens frumpes that hath incountred an enemies blow, but if I could as well anſwere the one, as quit the other, you ſhuld neither carry it to hel, nor to heauē. But to reuenge my ſelfe as well as I can, thus. Firſt madame to cleare my cunning in loue, I refer my ſelfe to the verdict of your owne conſcience: who were you but as fauorable, as you are frumpiſh, would ſoone cenſure by my talke how deepe I am reade in loues principles. But women ſpeake by contraries, crying like the lap-

wing fartheſt from their neſts, and ſo I take it being checkt for ouermuch loue, when you ſee I am a nouice in loue. Or perhaps madame *Flauia* you would haue me loue: if it be ſo I will become more ſtudious to ſatisfie your wiſh: but your calling mee a day friend / that peremptory puniſhment were paſſing ſharpe for one fault to ſhake me out of ſeruice, were it not that for ſo deepe a wound the Lady *Cornelia* bringeth in a lenitiue plaiſture, alleadging my ſecurity if I bee armed with *Terentias* fauour. Blame mee not ſweete goddeſſes if I aime at the faireſt, ſouldiers haue eies that can iudge of beauty, though they haue not weapons to winne beauty: & eares to deeme of perfections, though they want tongues to diſcouer paſſions. The harmony of loue, I haue hearde them ſay, conſiſts in vnities, and nothing is more preiudiciall to fancie then plurality either of thoughtes or of perſons. Amongſt many then, am I charged but to like of one Miſtreſſe: If I make choice of *Terentia*, and ſhee vouch to grace me with hir fauour, *Cornelia* concludes truely, that armde with the imagination of hir beauty, I thinke my ſelfe able to brooke your frumps, and to withſtand the hardy reſolution of *Mars*.

I maruaile then quoth *Flauia* halfe in choller (if womens beauty be like *Delphicus gladius*, of high proofe to defend, and of ſharpe edge to offend)

why the Senatours chooſe not out legions of Ladies, that with little coſt and great aſſurance, they may make conqueſt of the world: but perhaps all ſouldiers be not of your temper, for they vſe their weapons and you your lookes.

No madame quoth *Lentulus* ỹ is not the cauſe, for were it not that euery woman would be a Captaine, and ſtriue for ſupremacie, they had reſolued vpon this long agoe, but fearing a mutiny amongſt themſelues for ſuperiority: ſith euery one at home wil be counted moſt wiſe, & moſt beautifull, though their wits be meane, and fauours leſſe, the Senate are glad to foreſee ſuch an inconuenience. The Ladies hearing howe cunningly *Lentulus* had gald madame *Flauia* on the right ſide, began all to ſmyle, and ſhee after a bluſh for very anger began to laugh. *Lentulus* glad that he had giuen hir a ſoppe of the ſame ſauce, and paide hir his debt in hir owne coine: Calling to his boy to fetch him / a Lute, willing to ſhew his miſtreſſe he was not ignorant in muſicke, ſaid he would prooue the force of beauty by a ſonet which he heard was made by *Orpheus* when he fell firſt in loue with *Euridice*: tuning therefore his Lute to his voyce he ſung this ditty.

Mars in a fury gainſt Loues brighteſt Queene
Put on his helme, and tooke him to his launce:

On Erecynus mount was Mauors ſeene,
And there his enſignes did the god aduaunce.
And by heauens greateſt gates he ſtowtly ſwore,
Venus ſhould die for ſhee had wrongd him ſore.

Cupid heard this and he began to cry,
And wiſht his mothers abſence for a while:
Peace foole quoth Venus, is it I muſt die?
Muſt it be Mars? with that ſhee coind a ſmile:
Shee trimd hir treſſes and did curle hir haire,
And made hir face with beauty paſſing faire.

A fan of ſiluer feathers in hir hand,
And in a coach of Ebony ſhee wente:
Shee paſt the place where furious Mars did ſtand,
And out hir lookes a louely ſmile ſhe ſent.
Then from hir brow lept out ſo ſharpe a frowne,
That Mars for feare threw all his armour downe.

He vowed repentance for his raſh miſdeede,
Blaming his choller that had cauſd his woe:
Venus grew gratious, and with him agreed,
But chargd him not to threaten beauty ſo.
For womens lookes are ſuch inchaunting charmes,
As can ſubdue the greateſt god in armes.

Lentulus hauing ſung this ditty, *Terentia* willing a little to ſhew hir wit began thus. I remember Lord *Lentulus*, / I haue heard my father ſay that

ſouldiers were wont to carry fauours in their helmes, not fancies in their heart: and made choice of their miſtreſſe to incourage their thoughts, not to inchaunt their affections. But I ſee the auncient honour of the *Romaines* is ſlipt from proweſſe to paſſions, and the men couet to be counted rather amorous wooers, then hardy warriours: gaſing *Mars* in the face with bright armour, but offring Oriſons to *Venus* in ſecrete conceites. This did not *Quintus Lucius Cincinnatus*, who ſette it downe as *Crimen Capitale* to ſpeake of loue in the Armie. Nor *Scypio Affricanus* the greate, who made lawes that no women ſhoulde bee brought priſoners within the Campe, leaſt loue entring pell mell with war, might hazard ỹ haughtines of their honors: And yet madame quoth *Lentulus*, *Cyncinnatus* had a wife, and *Scipio* was married. But quoth ſhee, it was in their age, rather choſen for ſuccours then amorous paſſions: their youth was wholly ſpent in warres as enemies to loues, counting fancie as a diſhonour to their martiall dignities: rightly in deede with a deepe inſight entring into the enormities that growe from following to preciſely the court of *Venus*. For beleeue me gentleman Poets and Painters erre much that aſcribe a deity to *Cupid*, and were worthy to beare ſome greeuous puniſhment for ſuch a newe inuented hereſie,

which I will approoue with a Sonet that one of *Dyanas* nymphes made when *Iupiter* had faulted with *Calipſo*. And ſo *Terentia* taking the Lute in hir hand beganne to warble out this roundelet.

Fond faining Poets make of Loue a God,
And leaue the Lawrell for the myrtle boughes:
When Cupid is a childe not paſt the rod,
And faire Diana Daphnis moſt allowes.
Ile wear the bayes and call the wag a boy,
And thinke of Loue but as a fooliſh toy.

Some | giue him bowe and quiuer at his backe,
Some make him blinde to aime without aduiſe:
When naked wretch ſuch feathred bolts he lacke,
And ſight he hath but cannot wrong the wiſe.
For vſe but labours weapon for defence,
And Cupid like a Coward flieth thence.

He is a God in Court but cottage cals him childe,
And Veſtas virgins with their holy fires,
Doe cleanſe the thoughts that fancie hath defilde,
And burnes the pallace of his fond deſires.
With chaſt diſdaine they ſcorne the fooliſh god,
And prooue him but a boy not past the rod.

Terentia hauing ended hir roundelay, as *Lentulus* was readie to replie, *Flaminius* came into ỹ Garden with ỹ reſt of ỹ ſenators, whoſe graue preſẽce brake of their amorous prattle, ſo ỹ he

leauing ỹ Ladies, taking his leaue friendly of them all, but ſpecially with a pittiful glancing looke of *Terentia* as crauing ſome fauour for his farewell, hee went to the Senatours: amongſt whom he diſcourſed long of the maner and cuſtome of the *Parthians*, of their reſolution in warres, and of ſuch ſerious matters concerning martiall diſcipline. Paſſing thus away part of the afternoone, the company at laſt taking their leaues, yeelding great thankes to *Flaminius* for their good cheere, they parted to their ſeuerall manſions. *Lentulus* ſlipping from the reſt of the companie and with a gratious courage tooke his adue of *Terentia* and the other of the Ladies, vowing to be theirs euer in any due honourable ſeruice, and ſo ſtaying *Terentia* by the hande, he went home with *Titus Annius Milo*: where he founde *Marcus Tullius Cicero*, then a youth in *Rome* about ỹ age of twenty yeres & very priuate and familiar with *Milo*. The fame of this *Tullies* ſurpaſſing eloquence was ſo bruted abroade in *Rome* as they counted him the myrror of that time & as in *Greece*, they / wondred at *Demoſthenes* for his orations, and the popular people fedde their eies with his ſight, ſo as *Tully* paſt through the ſtreets they cryed out, *Hic eſt ille Cicero*: ſaying that as *Orpheus* with his muſicke made the ſtones and trees pliant to his melody: ſo *Tully* tyed the peoples eares to his

tongue by his eloquence: And that *Plato* who for his philoſophicall ſentences was called diuine, in whoſe lippes bees reſted as preſaging his future excellencie, was inferiour to *Tully* in the muſicall concord of his phraſe. *Lentulus* noting his perfections although his parentage was baſe, yet thinking his eloquence might be profitable to his loues, grewe to bee very familiar with *Tully*, inſomuch that of vnaquainted citizens they grew to be deare and priuate friends, that their thoughts were vnited with a ſure league of amity, and their hearts were receptacles for their mutuall paſſions, ſo that their moſt ſecrete affaires were frankely participated without any doubting ſuſpition. But leauing their familiarity, conuerſing in *Milos* houſe: Let vs gentlemen ſee how *Terentia* brookt his departure. *Cornelius Nepos* forgets it in *Tullies* life, but if you will beleeue me it was thus.

No ſooner were the Senatours and *Lentullus* departed from *Flaminius* houſe, but *Flauia* and the reſt of the Ladies tooke leaue of *Terentia*, who being ſolitary by hir ſelfe, ſitting alone in an arbour of roſes, began to ruminate on the *Idæa* of *Lentulus* perfection, and to call to minde his ſeueral and ſingular qualities, his parentage, his perſon, honors, and his great poſſeſſions, but all in vaine. Loues poyſon was preuented with an antidote, and hir thoughts ſealed vp with an

inuincible chaſtity. For after ſhee had long ſate: At laſt with a ſmyle ſhee burſt foorth into theſe tearmes.

If *Venus* could not infuſe more diſmall aſpects in other Ladies thoughts then into my minde, they ſhould neither hold hir as a goddeſſe, nor honour hir temples with preſents: Fonde are thoſe women that are inquiſitiue after Aſtrologers, whether *Venus* be retrograde or combuſt in their natiuities. Had they but taſted the ſweete ſauour of *Veſtas* incenſe, they would abandon hir as a planet careleſſe in their natiuities: and not trouble the Augurs or Aruſpices to cenſure of their fatall or fortunate fancies. For had they but inſight into the ſweete life of virgins, how ſecure they liue, if they liue vertuous, they woulde neuer intangle themſelues with the inconſtant ſnares of fancy. *Veſta* allowes vs free thoughts, *Venus* diſquiet paſſions: at hir Altars we haue ſweete ſleepes, in the others pallace broken ſlumbers. *Diana* counteruailes our labours with myrth and quiet, in *Cipres* we finde toyle tempered with care and ſorrowes. Being virgins we haue liberty: maried we tie our ſelues to the variable diſpoſition of a huſband, who be he neuer ſo excellent in perfection, or exquiſite in proportion, we ſhall finde ſufficient whereof to gather diſlike. Then *Terentia*, let *Lentulus* paſſe with his honors he

hath ſubdued. What though *Alexander* woone the whole world, his glories are but fortunes fauours. Account him then onely as thou promiſed, thy fathers friend and thine, as farre as he treats not of wedding: and with this vpon a ſodaine ſhee ſtart vp, and went to paſſe away the time amongſt companie, holding *Cupids* deity at diſdaine, and accounting of loue as the *Samnites* did of golde: which they ſent as preſents to their enemies, but baniſht from their owne common wealth. But *Flauia* poore Lady, was not pierced with ſo eaſie a paſſion, for ſhee hauing more deepely imprinted in hir thoughtes his honours and vertues, and meaſuring the man by the height of his fortunes, fell into theſe bitter complaints.

With what little proportion doth iniurious Loue beſtowe his fauours? With howe ſmall regarde doth blinde fortune powre out hir treaſures? Making in all their actions contrarieties, that ſo they may triumph in inconſtancie. Loue hath brought *Lentulus* from the wars to *Rome*, only to ſee *Terentia*. Fortune hath brought *Flauia* to / the houſe of *Flaminius* onely to loue *Lentullus*, ſhee little regarding him, he lightly reſpecting me. Thus hath the contrariety of loue and fortune made *Lentulus* vnhappy, and me without. Ah but *Terentia* though ſhee ſeeme coy at the firſt,

will be more curteous at the laſt, when ſhee hath had but a moneths meditating on the excellency of *Lentulus*. Then, oh then ſigh *Flauia*, and ſay oh then wil *Terentia* not reiect ſo honourable a perſonage: When ſhee conſiders his youth, his beauty, his parentage, his dignities *Lentulus* no ſooner ſhall wooe, but ſhee will be woone: This is the coniecture of hir hap, & the diſpaire of my hope. And yet it may be that the deſtinies haue appointed their diſagree. For ſtarres are ſticklers in loue, and fates are principall fautors of wedlocke. If my prayers may ſerue to *Venus*, if my incenſe to *Cupid*, if my vowes to *Lucina*, if my ſute to Loue—Let their loue periſh in the budde, and wither in the bloſſomes. Had I *Medeas* magicke, the drugs of *Calipſo*, the inchauntments of *Cyrces*, the ſkill of *Hecate*, all theſe ſhould be imployed to breake the loue of *Terentia*, and *Lentulus*. Fond *Flauia* to be ſo franticke in thy paſſions: ſuppoſe *Terentia* hated *Lentulus*, can this conclude he wil loue thee? No, his thoughts are ſetled, his reſt ſet downe, his vowes made, his fancy fixed, & all vpon ỹ beautiful *Terentia*: I there *Flauia* ỹ is ỹ word ỹ galleth, to the beautifull *Terentia*. For of ſuch ſurpaſſing beautie is the Lady, that as *Cynthia* brookes no compare with hir glorious brother: ſo thou muſt not enter compariſon with ỹ daughter of ỹ Senatour *Flaminius*. But what is this to

Lentulus? If ſhee be faire, yea as faire as euer was *Sulpitia*: if ſhee be as coy, and diſdainefull as *Cælia*, had he not better loue homely *Flauia*, who will counteruaile with loue, what ſhee wants in beautie, and proportion out in duety, what ſhee defects in dignity. But what of this, loue admits no exceptions, he cannot miſlike ought in *Terentia*. Doth not preſent examples yea inſtances executed in *Roome* auerre ſo much? Is not *Anthonio* enamoured of the blacke Egyptian *Cleopatra*? Doth not *Cæſar* enuy him / in his loues and couets to be corriuall of his fancies? Affection is oft blinde and deemeth not rightly. The blackeſt *Ebon* is brighter then the whiteſt Iuorie: and *Venus* thought *Vulcan* at the firſt a proper ſtripling. Were *Terentia* neuer ſo coy, *Lentulus* will count hir diſdaine but chaſtitie: yet *Flauia* pray then ſhe may liue in this miſlike, then haſt thou yet ſome cauſe to hope, otherwiſe weepe thy fill, diſpaire and then die, for ſweeter is death then to liue and ſee *Lentulus* enioy the loue of *Terentia*. Hauing at this period breathed awhile, readie to goe forwarde in paſſions, one of hir waiting women came in, who breaking of hir complaintes, paſt away the reſt of the day in prattle. Leauing hir therfore and hir maide at chat, again to *Lentulus*, who tooke ſuch inwarde griefe at this newe conceited loue, that his colour began to waxe pale and to diſcouer

paſſions, his ſighes many and often to bewray his ſorrowe, his ſodayne ſtartes in his ſleepes, and his muſinges ſurcharged with melancholie. Theſe noted by *Tullie* his priuate friende made him coniecture that ſomewhat was amiſſe with *Lentulus*. Hauing therefore fit opportunitie he began to ſift him in this manner.

The auncient Greetians ſweete *Lentulus* ỹ ſet downe principles of friendſhip, account the ſecrete conuerſing of friendes, and their mutuall participating eyther of priuate ſorrows or concealed pleaſures, the principall end of ſuch profeſſed amitie. Therefore did *Theſeus* chooſe *Pirrithous*, *Oreſtes Pylades* & to that end, or elſe you wronge me, ſerues *Tullie* to his *Lentulus*. If then it be requiſite in friendſhippe to abandon ſuſpitious ſecrecie, I cannot but take it vnkindly that *Tullie* is not made partaker of *Lentulus* paſſions. For as the Carbuncle is not hid in the darke, nor the fire ſhut vp in ſtrawe, ſo ſorrowes cannot ſo couertly be concealed but the countenance will purtray out the cauſe by the effectes. Thinke me not then ſo blind but I can Judge of coullors, nor ſo ſimple but I can deeme of affections: what meane theſe farre fetcht ſighes, broken ſlum / bers, this newe delight to be ſolitarie, but that *Lentulus* feeling a paſſion that pierceth to the quick, yet ſeekes to keepe it ſecrete from his friend *Tullie*. Knowe this my good *Lentulus*

that ſmoake depreſſed ſtiffleth more deadly. That the Ouen the cloſer it is damd vp the greater is the heate: and paſſions the more priuate the more preiudiciall. Stop not then the ſtreame, leaſt it ouerflow. Conceale not ſorrowes leaſt thou ouercharge, and prooue like woundes, that kepte long from the Chirurgion growe to be incurable vlcers: If it be a Fathers frowne, an enemies wrong, a friendes miſhap, reueale it and ſeeke remedie. If *Lentulus* greeues [he] hath left his honours in *Parthia*, feare not, *Rome* will haue more warres and *Lentulus* new dignities. If the Senatoures haue delt ingratefully: *Solamen miſeris ſocios habuiſſe doloris.* The moſt famous Romaines haue forerunne thee in ſuch hard fortunes. *Scipio* ſubdued *Affrica*: what his rewarde was, let our annualles report. If *Lentulus* miſlikes ought in *Rome*, let him abandon *Rome*, and *Tullie* will baniſhe himſelfe from his countrie too with his friend *Lentulus*. If ſince thy comming into this ſtorehouſe of natures prodigalitie, thine eye hath made ſuruaie of anie gorgious Damſell, and ſo my *Lentulus* be in loue, although wiſedome wills to hide amors euen from amitie, and to tie fancie in the loweſt cell of his heart, yet reueale it to thy friende *Tullie*, and if any way hee may eaſe his *Lentulus* paſſions, hee vowes to ſalue thy ſore, though with the hazarde of his owne ſafetie. *Lentulus* hearing his friende leuell ſo neere the

marke, gaue a great grone at the name of loue, and fetching a deepe ſighe ſaide *Aetna grauius Amor.* And with that ſtarting from the place where hee ſat, taking *Tullie* by the hande, he began thus.

Were it my *Tullie* that my paſſions had any hope of remedie, or that my wounde were ſuch as might bee cured by counſell, long ere this had *Lentulus* powred his plaintes into the boſome of his friende *Cicero* : but my ſorrowes / as they are piercing ſo I haue kept them priuate, as hoping for no eaſe and yet delighting in my martiredome. The birde flieth the ſnare of the fouler : No ſooner doth the woodman bend his bowe, but the Deere trippes through the lawnes: euerie creature is taught by nature to feare his fall, and yet wretched *Lentulus* hunteth after his owne miſhappe. So haue I deſcribed the furie of my paſſions, as I can not but ſay it is loue that is thus impatient. Loue my *Tullie* that is ſuch a lord as inſinuating his power with fauour he keeps poſſeſſion by force. Wars haue their endes, either honors or death, and in battaile proweſſe oft makes conſtraint of fortune, but in loue delay is the vnhappie deathsman that holding thee vp neither ſaues nor killes. Since my comming to *Rome* (my *Tullie*) coueting to conuerſe with beautifull Ladies as before I had done with martiall ſouldiers, amongſt manie curious Pearles, I founde one Orient Margarite, richer then thoſe

which *Cæſar* brought from the weſtern ſhores of *Europe*: ſo long I gaſed at the beautie of this pretious Jem that I founde my ſelfe gald with ſuch affection, as well repent I might, but recall I coulde not: and for thou ſhalt ſay ſhe is loue worthie, heare how in deſcribing hir excellencie I haue plaide the Poet.

Lentulus deſcription of Terentia, in Latin.

Qualis in aurora ſplendeſcit lumine Titan,
Talis in eximio corpore forma fuit:
Lumina ſeu ſpectes radiantia, ſiue capillos,
Lux Ariadne tua & lux tua Phœbe iacet.
Venuſtata fuit verbis, ſpirabat odorem,
Muſica vox, nardus ſpiritus almus erat:
Rubea | labra, genæ rubræ, facieſque decora,
In qua concertant lilius atque roſa.
Luxuriant gemine formoſo in pectore mammæ,
Circundant niueæ candida colla comæ:
Denique talis erat diuina Terentia, quales—
Quondam certantes, Juno, Minerua, Venus.

Thus in Engliſh.

Brightſume Apollo in his richeſt pompe,
was not like to the tramels of hir haire:
Hir eyes like Ariadnes ſparkling ſtarres,
ſhone from the Ebon Arches of hir browes.

Hir face was like the bluſhing of the eaſt,
when Titan chargde the mornings Sun to riſe:
Hir cheekes rich ſtrewd with roſes and with whyte,
did ſtayne the glorie of Anchiſes loue.
Hir ſiluer teates did ebbe and flowe delight,
Hir necke columnes of poliſht Iuorie
Hir breath was perfumes made of violets,
And all this heauen was but Terentia.

No ſooner had *Lentulus* ended his well written Poem, and concluded his cunning with the name of his miſtreſſe, but *Tullie* hearing *Terentia* was the ſaint at whoſe ſhrine *Lentulus* offred vp his deuotion, entring his *exordium* with a ſmyle he began to be thus pleaſant.

And is there no fruit will ſerue your taſte but ſuch as growe in the Gardens *Heſperides*, nor no colour content your eye but ſuch as is ſtayned by the fiſh *Murex*? Muſt your ſenſes be fed with nothing but that is excellent, nor your loue haue no meane but to aime at the faireſt? What, *Terentia*, the beautie of *Rome*? the pride of nature? the wealth / of all the fauouring graces, whoſe excellencies are ſpreade through[ou]t the triple deviſion of the worlde? I ſee my *Lentulus*, ſouldiers haue eyes as they haue hands, and thoughtes as they haue weapons, and that howe bluntlie ſo euer brought vp in the warres yet they

are curious in the choiſes of their loues. Well, be it *Lentulus* loues *Terentia*, an honour to ſet his fancie on hir, but hee kept his loue ſecret frõ *Tullie*, a fault to be ſuſpicious of his friend. But why greeues *Lentulus*? Is not his parentage greater then the houſe of *Flaminius*? Is not his honours ſufficient to counteruaile hir beauties? Why then is he ſo impatient in ſo agreable a paſſion? *Lentulus* vpon this diſcourſed vnto *Tullie* from point to point, the ſucceſſe of his loues, how he gaue his charge ouer to *Lepidus*, onely that he might haue a ſight of *Terentia*, and then recounting what prattle had paſt betwixt him and hir after dinner: Hir coy anſweres and firmed reſolution to remaine chaſt: crauing counſell howe he might eaſe the diſquiete of his thoughts: *Tullie* pittying the extreeme paſſion of his frende, deuiſed ſundrie meanes howe to make him lorde of his deſires. But after the diſcourſe of ſundry plottes, it was decreed that *Lentulus* ſhoulde write vnto *Terentia*. *Lentulus* diſpairing of his owne ſtile and methode, required *Tully* to write him a letter paſſionate and full of familiar eloquence, which at his requeſt *Cicero* contriued after this manner: where by the way gentlemen, I am to craue you to thinke that *Terentia* kept the copy ſecrete, ſo that neither it can bee founde amongſt *Lentulus* looſe papers, nor in the familiar epiſtles of *Cicero*.

If the phraſe differ from his other excellent forme of writing, imagine he ſought to couer his ſtyle, and in his pen rather to play the blunt ſouldier, then the curious Orator, neither vſing thoſe *verborum fulmina*, that *Papyrius* obiects, nor that ſweete and muſicall cadence of words, which he wrote to *Atticus*: but howſoeuer or whatſoeuer, thus it was.

Lentulus | Terentiæ ſalutem.

Quod natura in venuſtatis & formæ tuæ Idæa formauit (ſuauiſſima Terentia) nullo modo ſilentio præterire poſſum: Ne cum nimis cautus amoris ignem celare conarer, incautus tanquam Aetna meipſum conſumens, in cineres redigar. Cum inter Parthos verſarer, nihil niſi bellum & arma cogitans, a Roma vſque formæ tuæ pulchritudo, morumque integritas à multis ſæpe nuntiata eſt. Cuius rei fama ea iucunditate aures meas permulſit, vt (ſyrenum quaſi cantu delectatus) arma abijcere & amorem cogitare cœperim, meque totum in Terentiæ poteſtatem tradere non erubeſcerem. Diuinæ autem excellentiæ tuæ cogitatio, eos mihi pro tempore in bellicis negotijs addidit animos, vt breui deuictis & profligatis Parthis, totam hanc Prouinciam Lepido commiſerim, quem vnum tum honoris, tum fortunæ meæ participem feci, Parthiſque relictis Romam me contuli, vt iucundiſſimo fructu tum aſpectus, tum

conſuetudinis tuæ frui liceat. Formæ vero & pulchritudinis tuæ dignitas, tanta tamque excellens fuit, vt non modo famam, ſed expectationem meam longe ſuperaret. Vnde exquizitam tuam perfectionem oculis contemplans, & ſingulares animi dotes auribus accipiens, excellentiæ tuæ Idæam in imo pectore collocaui meque totum amori, quaſi conſtringendum tradidi. Cum igitur tua vnius cauſa (ſuauiſſima Terentia) famam fortunaſque & arma proiecerim, verum amantis officium fac præſtes, & me non meritis, ſed amore fac metiare, vt in amore tu mihi reſpondens, ego in omni officio tibi ſatisfaciam. Taceo genus & parentes, quos tamen bonos ciues & ſenatores fuiſſe conſtat; taceo triumphos, qui quales fuerint Capitolium populſque Romanus locupletiſſimi ſunt teſtes; de diuitijs non glorior, quas tamen / mediocres eſſe conſtat, ſed virtutis vim & amoris conſtantiã tibi propono, quæ nec parui facienda, nec ingratitudine compenſanda ſunt. Me igitur fac redames (mea Terentia) & pulchritudini comitatem coniungens, parentibus honorem, amicis fidem, Lentulo amorem tribuas, vt parentibus gaudio, amicis vtilitati, & Lentulo voluptati eſſe poſſis. Non diſerte, vt Orator, ſed peramanter, vt imperator, tibi ſcribo, quod ſi amori noſtro conſentire digneris, de patris voluntate nihil eſt quod dubites: ſed ſi alieno amore non noſtro delecteris, dolores meos & angelo & celabo, & quamcunque in partem te flexeris, tibi tum vitam

tranquillam, tum mortem glorioſam, vt fideliſſ. amator ex optabo. Vale, plus oculis mihi delecta Terentia, & me tui deſiderio iam pene languentem aut ames cito aut oderis ſemper, vale & reſcribe.

Lentulus to Terentia health.

I cannot (ſweete ſoueraigne of my thoughts, and chiefe myrrour of our *Romaine* excellencie) ſmother that with ſilence which nature hath figured in the portraiture of my lookes, vnleſſe keeping the flame too ſecrete, I ſhoulde like *Aetna* conſume to cinders. When ſeated amongſt the *Parthians*, hauing nothing in my thoughtes but warres and ſtratagemes, thy beauty was repeated as ſpeciall newes from *Roome* amongſt the Legions: The melodie ſeemed ſo pleaſing to mine eares as if the muſicke of the *Syrens* had inchaunted my ſenſes. I ceaſed from warres to think of loue, and from loue to doate on the conceit of *Terentia*. The thoughtes of thy excellencie doubled ſuch courage in my attempts, that I conquered the *Parthians*, yeelded vp my charge to *Lepidus*, made him partaker of my honors, and fortunes, and came to *Roome* onely to ſee *Terentia*: whoſe / ſight was ſo beauteous, and ſo farre beyond the report of fame, that mine eies ſurueying exquiſitely thy perfections, and mine eares cenſuring of thy wit and vertues, both in league conſpired to preſent the Idea of thy ſelfe

to the contemplation of my heart, which greedily intertaining ſuch rare beauties, hath euer ſince remained a poore diſtreſſed captiue. Sith then *Terentia*, thy *Lentulus* hath left his fortunes to followe fancy, and hath forſaken the warres to winne thy loues, holding thee more deare then country or honour, ſhewe thy ſelfe a *Romaine* Lady, that ſtriuing in minde to be matchleſſe, thou mayeſt bee more prodigall in fauours, then I worthy in deſerts, and yeelde mee ſuch meede for my loue, as *Lentulus* for his loyaltie doth merite. I boaſt not of my parents, they are Citizens & of the Senate ẅ thy father. I ſpeak not of mine honors, the Capitol can witnes what ſhowtes paſt from the *Romaines* as victors: what tears from the *Parthians* as vanquiſhed, both theſe paſſions growing from the fortunes of *Lentulus*. My reuenewes are ſuch as ſatisfie my deſires: But all theſe are externall fauours, which though I rehearſe yet I bragge not off. But the conſtancy of my loue, the loyalty of my thoughts: Theſe *Terentia* are gifts of the mind, deſeruing no light eſteem, much leſſe to be requited with ingratitude. Conſider then (ſweete goddeſſe) the ſincerity of mine affections: weigh howe *Lentulus* loues, and ſo vſe him in loue, meaſure his fortunes by his fancies. As thou art beautifull, ſo vſe iuſtice, giue euery one his due: Honour to the gods, reue-

rence to thy father, faith to thy friend, and Loue to *Lentulus*, and if it pleaſe thee to grace me with the title, to thy huſband *Lentulus*: for I couet to like honeſtly, not to loue wantonly. I write *Terentia* as a ſouldier without eloquence, and as a louer without flattery: if thou ſatisfie my loue with thy fauours, I doubt not to ſeale vp thy content with thy fathers and friends agree. If either thou art tied to former loues, or miſlikeſt of mine, I will cloſe vp my ſorrows with ſilence. Howſoe/uer it ſhall pleaſe thee to returne anſwere: Liue with content, and die with honour.

Terentias newe intertained ſouldier,
Publius Cornelius Lentulus.

If gentlemen I haue not tranſlated *Lentulus* letter verbatim worde for worde, let me in mine owne excuſe yeelde theſe reaſons, that neither the familiar phraſe of the *Romaines* can brooke our harſh cadence of ſentences: nor durſt I attempt to wreſt *Tullies* eloquence to my rude and barbarous engliſh: fearing either to wrong ſo worthy an Orator in diſplacing or rather disgracing his phraſe: or in too far preſuming, purchaſe your frowne, which I haue euer in all duty ſought to auoid. But howſoeuer my translation ſeemes wreſted, I haue kept his. And ſo to *Lentulus*, who hearing *Tully* reade the epiſtle,

both conceited the methode, and allowed of the manner: onely carefull where to get a fit and conuenient meſſenger. *Tully* at laſt called to remembrance one *Eutrapelus*, an eſpeciall friend of his, who frequented the houſe of *Flaminius*: by him did *Lentulus* ſende the letter, and ſo liuing in hope of a happy anſwere, he left *Tully* in his ſtudy, and went to the Capitoll. *Cicero* no ſooner was by himſelfe, but calling to mind the deſcription of *Terentia*: ſet out with ſuch excellency by *Lentulus* in his new learned poetrie, and weighing how al *Roome* woondered at hir beauties: began to feele certaine ſparkes of loue kindling in his young deſires, which made him bluſh at his owne thoughtes, and ſmile that fancy ſhoulde lie lurking amongſt his library to take him at diſcouert. But assoone as he remembred that *Lentulus* was in loue with hir, the faith to his friend, was a cooling carde to his affections: and hee quenched thoſe ſparkes at the firſt, leſt ſuffered, they might grow to a greater flame: yet was he maugre his heade, forced to ſay thus much.

Haſt thou liued fortunate, and fauoured in *Roome*? hath / honour raiſed thee from a meane cottage to be a companion to the ſonnes of Senators? Doe the Conſuls make thee for thy learning one of the *Pretextati*? and wilt thou for the hope of fooliſh beauty, ſtaine all thy

fauours and fortunes with diſgrace? Nay rather *Tully* it will be honor to wooe the daughter of ſo famous a *Romaine*: but ſhame to thee to take the repulſe and be denied. Thinkeſt thou *Terentia* will looke ſo lowe? will Eagles catch at flies? wil the woonder of our time, the paragon of our age, allied to the nobleſt houſes in *Roome*, make choiſe of ſo baſe and meane a perſon? What haſt thou to deſerue hir loue, any more then a little babling eloquence? Womens eares are not their touch-ſtones but their eies: they ſee and make choyſe, not heare and fancy. A dramme of honour weighs downe a pound of wit: and better is it to court with wealthy reuenewes, then with ſweete lines, or fine coucht poemes. Thou haſt nothing left but a poore farme called *Cumanum*, whoſe rents quits not the charges of thy ſtudies. But ſuppoſe thou couldſt winne *Terentia*, ſuffice ſhee is loued by *Lentulus*: and therefore frō this day name hir not in thy mouth, nor weare hir in thy thoughtes, leaſt thou violate friendſhip, which thou ought to prize dearer then life. Thus *Tully* appeaſing his paſſions, went out of his ſtudy and willed *Eutrapelus* to deliuer the letter with ſecrecy: who being one of *Tullies* chief familiars, went with all ſpeede to the houſe of *Flaminius*, where finding the Ladie *Terentia* ſitting with *Flauia* & *Cornelia* at worke, he being *homo facetus* began merily to

commend their huſwifery & after ſome ieſts broken betwixt the gentle womẽ & him he craued to ſpeak w̃ *Terentia* about certain ſerious affairs y̆ greatly imported hir father. Whereupon ſhee riſing & going with *Eutrapelus* into hir cloſet, he there deliuered vnto her *Lentulus* letter. *Terentia* abaſhed at the ſight, bluſhed as half angrie with *Eutrapelus*, that he made himſelfe meſſenger in ſo vaine a matter, yet conſidering it came from ſo honourable a perſonage as *Lentulus*, ſhee vouch- / ſafed it & wiſht *Eutrapelus* in the euening to come for an anſwere. He was no ſooner departed, but *Terentia* vnripped the ſeales and then red the contentes, which being contrarie to hir reſolution, ſhee determined to returne with a deniall. But for that ſhe would make hir friends priuie to hir new loues paſſions, ſhe went ſmiling in, and ſhewed them the letter. Vpon poore *Lentulus* plaineſong they all began to deſcant. *Cornelia* prayſing *Terentias* fortunes, that was ſo entirely beloued of ſo honourable & braue a Gentleman, but *Flauia* hung the lippe and ſaying little, only aſkt what a louing anſwere ſhe would write. I know not howe to replie quoth *Terentia*, he hath written ſo eloquently and ſo cunningly. But quoth *Flauia*, I durſt pawne my credite it was written by yong *Tullie*, that braue Orator : for I haue red ſome of his Epiſtles, and tis both his methode and

his verie phraſe. That *Tullie*, quoth *Terentia* whom I haue heard my Father and the Senators ſo highlie commend for his witte, thinking him to exceede either *Craſſus* or *Hortenſius*? and with that, ſitting downe they began to enter into diſcourſe of *Tullies* excellencies, concluding all that he was as ſingular amongſt the *Romaines*, as euer *Demoſthenes* was amongſt the *Grecians*. At laſt *Terentia* remembring hir ſelfe, tooke leaue for a whyle of hir two friendes, and ſtealing into hir cloſet, ſtepping to the ſtandiſh, ſhee was about to write, but calling to minde the diſcourſe of *Tullies* perfection, letting fall hir penne ſhe fell into a paſſion. *Cupid* wayting to ſpie this veſtall at aduantage, ſeeing hir halfe at diſcouert, vnloſde a bolt headed with deſire, and fethered with conceite, which piercing the tender brieſt of this young Damoſell, he made hir ſhrinck at the blow, and ſo breath out this complaint.

Haſt thou *Terentia* beene wondred at in *Rome* for deſpiſing loue, and wilt thou now doting gyrle, ſtumble on deſire? ſhall fancie eclipſe all thy former glories? ſhall *Veſta* leeſe a virgin, and *Venus* winne a wanton? Wilt thou reſem / ble the buddes of an Elder tree, which young are ſweete and holeſome, but blomd foorth are bitter and preiudiciall: thinke with thy ſelfe that *Dianas* ſhrubs are more pleaſaunt, then *Cupids* bowers, the one harbours chaſt thoughts, the other amorous fancies. Truth

but *Lucina* is a goddeſſe, loue is diuine, and marriage honorable. Cedars are fayre, but in yeelding no fruite they purchaſe the leſſe eſteeme. To be a virgin is a glorious title, but to liue euer ſo, is to wrong nature in her fauors. Well, haſt thou not then *Terentia* a noble gentleman of *Rome*, Lord *Lentulus* to bee thy huſbande: a man whoſe youth is filled with honours and whoſe ſpring time flouriſheth dignities? hath he not triumpht ouer the *Parthians* in conqueſt & boũd fortune to his temples with wreathes of victorie? Is not his parentage one of the greateſt families in *Rome*? Is he not for beautie like the fayre Greekes Paramour? For wiſedome like wiſe *Vliſſes* that *Cyrces* could not inchant? For courage *Hector*? And of ſuch reuenewes as may maintaine thee with the moſt gorgeous dames of *Italie*? But the chiefe of his graces, is he not enamored of *Terentia* and ſues for hir fauour? This I conteſſe, *Sed deteriora ſequor*. Loue, ah that fooliſh paſſion which we tearme loue, allowes nothing excellent but what it likes. It ſhadowed begarie in *Crates*. For *Hipſycratea* thought him rich in that he was vertuous: deformitie in *Vulcan*, for *Venus* would not beleeue hee had a poult foote. Loue hath no lacke, and leſſe reaſon: yet muſt I loue, and whome, ah *Tullie* ſweete *Tullie*, from whoſe mouth flows melodie, more inchaunting then the *Syrens*, on whoſe lips the

muſes make a neue *Parnaſſus*, in whoſe thoughts reſt *Platos* diuine ſpirites, and in whoſe heade is contayned the ſubtile witte of *Ariſtotle*. Is not hee as glorious in *Rome* for his eloquence, as thou for thy beauties? Doth not the Senators wounder at his learning, as at thy perfection? Why ſhould not then both our ſingularities be lincked in the vnion of Loue? why ſhoulde not / *Terentia* liue to *Tullie*, and *Tullie* to *Terentia*? Ah but he is baſe, the firſt of his kyn that taſted of honour : I but he is vertuous and famous for his eloquence, graces that counteruaile the meaneſſe of his parentes. I ſee loue hath reaſons beeing out of reaſon ſtill to argue againſt reaſon, therfore without further *pro & contra* in mine owne paſſions, I will loue *Tullie*, & therfore thus to *Lentulus*. With that taking vp hir penne, ſhe wrote him this aunſwere.

Terentia to Lentulus health.

When I red Lorde *Lentulus* thy letters and ſpied thy loues, I bluſht at mine owne thoughtes, and ſorrowed at thy fortunes. I ſerch not the cauſe of thy loue, for it ſufficeth to me thou doeſt loue, if it lay in me either to graunt thy deſire, or ſatisfie thy paſſions. Thy reaſons are ſufficient to moue, were it not my vowe and my deſtines direct my minde to contrary thy affections. Thy honours *Lentulus* knockes at the cloſet of my heart,

thy victories ſue for their lordes libertie, thy loyaltie enters pell mell with my thoughtes and giueth a ſore aſſault to my ſetled reſolutiõ, all theſe put in their pleas to purchaſe fauour for young *Lentulus*. But *Veſta* hard hearted *Veſta*, that makes hir virgings pliant to hir owne properties, commaunds that I ſhut mine ears againſt ſuch alluring *Syrens*. I count my ſelfe greatly honoured with the loue of ſo worthie a Romayne, and euer will *Terentia* couet to prooue as thankfull as he affectionate ; onely in loue pardon me, for that either I neuer meane to loue, or if I doe loue, my thoughtes were fixed before *Lentulus* came from *Parthia*. Wade not there where the ford hath no footing, barke not with the Wolues of *Syria* againſt the Moone, looke not to clime *Olimpus*, way not at impoſſibilities, but pacifie that with patience which thou canſt not obtaine with beeing paſſionate. If thou ſueſt to / my Father and he graunt to conclude a mariage, yet ſhalt thou want a bryde, for I will firſt die before I violate my reſolution. Seeke not then by my preiudice to aime at thy owne content, which be it euery way, yet it ſhall neuer be in my loue : not that I hate *Lentulus*, but that my fortunes forbides me to loue *Lentulus*. If thou thinkſt theſe denials be but words of courſe, and perſwadeſt thy ſelfe that women will bee firſt coy and then courteous as the marble that drops of raine do

pierce. Thou ſhalt deepely deceiue thy ſelfe and highlie wrong me, but I challenge thy promiſe, that howſoeuer I fruſtrate thy expectation, thou wilt burie thy conceipte in ſilence. In which hope greeuing that thy ſhowers came in *Autumne*, I wiſh quiet to thy thoughts and an ende to thy loues.

Thine euer but in loue
Terentia.

Terentia hauing thus ended hir letter and newe begun hir loues, the one directed to *Lentulus*, the other deuoted to *Tullie*, ſhe went ſtraight to hir two friends *Cornelia* and *Flauia*, ſhewing them the contentes of the letter. *Cornelia* ſaide ſhe was too ſeuere and ſtoicall in ſending ſuch a peremptorie aunſwere to ſo braue a gentleman. *Flauia* ouercharged with ioy, prayſed the reſolution of *Terentia*, wiſhing that all maides were of hir minde, miſliking that which ſhee moſt loued, thinking by retreating *Terentia* from the chace, to be miſtreſſe of the game hir ſelfe. Well, this letter at laſt was ſealed, and deliuered to *Eutrapelus*, who hying him faſt to *Tullies* lodging, founde *Lentulus* and him in ſecrete and ſerious diſcourſe, and all god wot was about *Terentia*. *Lentulus* hauing receiued the letter, entring with *Tullie* into his ſtudy, read the contents. No ſooner had he viewed & reuiewed ouer hir cruell determination, but in a great extaſie of

minde, he cried out (*Dulcior eſt mors quam Amor.*) And with that flinging out / of his ſtudy, he fell into bitter and extreame ſorrows. *Tully* grieuing at his friendes hard fortune, ſought with plauſible perſwaſions to appeaſe his furious melancholy, wiſhing him whatſoeuer *Terentia* wrote, ſtil to thinke hir a woman that would one while thruſt out fancy with a finger, and ſtraight interteine loue as a friend: that either time or his conſtancy woulde make hir ſtoope to the lure of his deſires. Thus ſought *Tully* to wreſt him from his paſſions, but in vaine, for hir reſolution confirmde with ſuch effectuall and perſwaſiue determinations ſo quatted the conceit of his former hope, that going paſſing melancholy to his bed, he fell into an extreame feuer, which aggrauated with the inward anguiſh of his minde, grewe to be ſo dangerous, that *Aſclapo* the phyſition, excellent at that time for his facultie, iudged the diſeaſe to be mortall. The Senatours hearing of *Lentulus* ſickeneſſe ſorrowed, as fearing *Roome* by death ſhoulde bee depriued of ſuch high enſuing hope: his friends flocked to his lodging to viſite him, who noting the heate of the ague, and the paſſions of his minde, his ſodaine ſtarts, his gaſh lookes, and his abrupt anſweres, iudged the extremity of his ſickenes had halfe brought him to a lunacy: all ſeeking by counſaile to cure that which neither counſail nor medicine could mitigate.

Fruſtrate of their expectatiõ they wiſhed his weal and returned with grief. Only *Tully*, whoſe ſetled friendſhip no misfortune could remooue, ſtill day and night as a ſecond *Eſculapius*, wayted vpon this perplexed patient. But as the depth of his paſſion pierced into the center of his heart, ſo the feuer increaſed, that generally *Roome* began to ſorrow ſo braue a warriour ſhoulde bee cut off in the very prime of his fortunes, inſomuch that the report of his ſickenes came to the eares of the three Ladies. *Terentia* made light account as hauing hir heart hardned with the loue of *Cicero*, but *Flauia* grewe paſſing paſſionate, as being toucht at the quicke with the weake diſpoſition of *Lentulus*, wiſhing he might haue cure for his malady, ſo it / were not by the meanes of *Terentia*: ſhee frequented the temples, offred orizons, made vowes and burnt incenſe to the gods, that they would be fauourable to hir louer *Lentulus*, coueting if poſſible it might be with the preiudice of hir ſelfe to haue profited him: but in vaine. *Terentia* was reſolute, and he was reſolued as ſhee was dainty, ſo to die in diſpaire. *Flauia* if hir modeſty might haue permitted, would haue, accompanied with other Ladies, gone to his lodging, but the rights of *Veſta* forbidding ſuch familiar conuerſing, ſhee rather was reſtrained by force then withhelde by reaſon. But ſeeing ſhee coulde by no meanes come to his ſight, yet to

manifeſt the ſincerity of hir loue ſhee ſent him a letter to this effect.

Flauia to Lentulus health.

If I could (Lord *Lentulus*) pourtray without outward actions, the ſecrecy of my paſſions, or force as many teares from mine eies as there flie ſighes from my heart: the anatomy of my thoughts would diſcouer a diſquiet minde, and the ſource of mine eies a fountaine of bitter laments. But ſeeing that barrels, the fuller they be the leſſe ſounde they yeeld: And where the current is deepeſt there the water is moſt ſtill: and the minde ſurcharged with extreames, hath leaſt vtterance of grief: I leaue you to ſuppoſe of my ſorrowes, which I cannot manifeſt. But know Lord *Lentulus*, that when the report of your ſickenes came to the eares of your new intertained friends, *Terentia* ſighed as pitying with a common paſſion the ill of hir countryman, but as one that might not relieue, being intercepted with other loues. *Cornelia* chid, as holding your ſelfe in higheſt eſteeme, alleaging reaſons to hir that admitted no reaſons, but hir owne loue, which is without reaſon. My ſelfe ſorrowed, as wiſhing deſert ſhoulde haue hir due, where the honour of the man merites no leſſe: we perſwaded in vaine, / and in ſeeking to bring *Terentia* to the bay, we indeuoured to

quench the fire with ſwords. Seeing then your thoughts leuell at a wrong marke, and that no ſutes can diuert hir from hir froward conceit, in careles extreames, vſe patience, wreſtle with loue, beeing wrongd by loue : yeelde not to the arreſt of *Cupids* mace, but as he is young ſo holde him a boy. Conſider as *Terentia* is faire ſo ſhe is cruel : and as ſhee is full of fauour, ſo ſhee is too too vnkinde. Fly not with *Apollo* after *Daphnis : Dyana* hath more nymphes as chaſt, and yet not ſo coy : vſe loue my *Lentulus* as children doe puppies, which while they are pliant and gentle they cheriſh vp with crummes, but when they waxe childiſh they beate away with ſtroakes. Thinke *Roome* is the miſtreſſe of the worlde, and hath many faire dames, if not of ſuch excellencie as *Terentia* yet are they more curteous, and no leſſe vertuous. The curious *Herbaliſts* meaſure not the plants by their colours but by their properties : the *Lapidaries* make eſtimate of their ſtones not by their outward hue, but by their ſecrete vertues. Vſe then the auncient cuſtome of *Eſculapius*, let lillies wither on the ſtalke, and weare violets in thy hand, the one faire and vnſauorie, the other blacke but of ſweete verdure. Let theſe counſailes *Lentulus* confute thee, apply them not as outward plaſtures, but as inward potions : which if they profit, none ſhall be more glad then

Flauia, who wiſheth if ſhee might in this hard extreame to diſcouer the honour of hir thoughts, and the reſolution of a friende : if ought reſts in me that may pleaſure *Lentulus*, commaunde it of *Flauia*, as one knowing *Lentulus* deſires are wholy honorable. Thus praying thou maieſt haue eaſe in thy paſſions through end of thy loues: I will offer ſacrifice for thy health as ſhee that feares hir owne preiudice without thy recouery.

Thine, Flauia of Roome.

No / ſooner had *Flauia* ended hir letter, but ſhee ſealed it and ſent it away, and with as much ſpeede as might be, it was conueyed to *Lentulus*, who reading the ſuperſcription, and perceiuing it came from a woman, ſuppoſing it was ſent from *Terentia*, ſtarted vp in his bed, and rent open the ſeales : when he had read the contents, and ſaw it came from *Flauia*, noting the extremity of hir loue by the plaine diſcouery of hir paſſions : he ſaid to himſelfe.

Vniuſt loue that ſettles thy delight in croſſing with contraries. Some thou pierceſt with deſire, other with diſdaine : infuſing ſundry effectes in diuers affects. I couet *Terentia* and ſhee is cruell : *Flauia* fauours thee, and thou art tyed to other loues. What reſtes in theſe extreames but to curſe fancy, that maketh ſuch a confuſed chaos of hir

follyes. Oppoſe then reaſon againſt affection, and admitte not of loues concluſions vnleſſe they be approoued principles. Thy thoughts are deuoted to *Terentia*, and ſhee onely vouchſafes thee the verdict of hir eares. Thou art more honourable then ſhee, of richer reuenewes then hir dowry can ſatisfie, hauing as many deſertes as ſhee hath beauties: and yet coy dame as ſhee is, ſhee twits thee with *Veſta* when God wotte *Venus* is the goddeſſe that heareth hir oriſons. If thou haſt this inſight into hir thoughts, why wrongs thou thy ſelfe with ſuch careleſſe paſſions? If ſhee be ſo ramage let hir flye and ſeeke for a Nieſs that may prooue more gentle: Let hir glory like *Narciſſus* in hir beautie: Loue can chaſtiſe if it be but with ſelfe loue. Vſe no phiſicke *Lentulus* but the conſideration of hir frowardneſſe. Let the drugs of *Apollo* ſerue for others not for thee. Thruſt out fancy by force, and ſetting *Terentia* at light eſteeme, make choice of *Flauia*: though ſhee be not ſo beautiful, yet ſhee is ſecond to hir in graces, and farre beyond hir in curteſies. Tie not thy ſelfe *Lentulus* ſo ſtricktly to a womans face, beauty is but times flower, that as it is delicate ſo it ſoone withereth: Like the colours that *Phidias* drew in his pictures, which ſhewing moſt / glorious to the eye was yet blemiſht with euery breath. *Venus* was faire and wanton: *Helen* the myracle

of *Greece*, but aſke *Troy* of hir qualities. Ah but *Terentia* is as chaſt as ſhee is beautifull. So is *Flauia* to, and farre more louing. Hir byrth is of higher diſcent, hir wealth more, hir vertues no leſſe: but hir loue ſuch as may challenge thy affection for debt. Ah but *Lentulus* yet *Terentia* hir excellency is more then can be ſhaken off with ſo ſlight reaſons: and with that he ſhrunke downe into his bedde, falling to his olde complaints: yet did this letter of *Flauia* ſomewhat comfort him, that he found it his beſt phyſicke. But leauing him in his bed, againe to *Terentia*, who felt the diſquiet of hir minde as reſtleſſe. For the Senatours daily repairing to hir fathers houſe, had no other table talke but of the eloquence of *Tully*, ſome commending his witte, other his ſtudy, ſome his vertues, but all his ſpecial gifts of nature, that they put oyle into the flame: and with theſe prayſes ſo ſette on fire *Terentias* fancy, as nothing tumbled in hir thoughtes but the excellency of *Cicero*: being ſo impatient as ſhee ſought by all meanes poſſible to come to his ſight, and to feede her eye with that wherwith ſhee had inchanted hir eares, finding no ready way to attaine the ende of hir deſires, vntill loue that like *Mercury* is full of ſhifts and ſubtlety, deuiſed this plot. *Tully* being borne in a little village adioyning vnto *Roome* called *Arpinatum*, vſed often to make his inter courſe

betweene the towne and the citie for his pleaſure: which *Terentia* hauing learned out, thought this the fitteſt meanes to haue a ſight of hir *Cicero*. So that one day to take the aire accompanied with hir two friends *Flauia* and *Cornelia*, hauing but a page to attend vpon them, ſhee walked abroad into the fields. Paſſing thus in merry chatte towards *Arpinatum*, hauing ſome glances at the ſickenes of *Lentulus*, they had not walked alone a mile, before *Flauia* ſpied *Tullie* coming from *Arpinatum* to *Roome*. Assoone as ſhee had diſcried him, and for certainety knew that it was he, yonder / quoth ſhee comes that odde man of *Roome*, that excellent Orator *Marcus Tullius Cicero*, ſo highly renowmed through all our prouinces for his eloquence: now ſhal we heare from *Lentulus*, for they are the moſt familiar friends and priuate companions in *Roome*. *Terentia* at this as one wakened out of a dreame, gaue a ſtart, and caſting vp hir eye eſpied the Paramour of hir thoughtes, which driue her into ſuch an extaſie, that ſurcharged with ouer much ioy, ſhee felt an vnacquainted trembling in hir ioints. Being thus perplexed *Tully* drawing nye, and ſeeing *Terentia* accompanied with hir friende *Flauia*, gaue thankes to oportunity that ſhee had ſo highly fauoured his friend *Lentulus*, as that he might now plead for his ſafety. *Tully* thus incountring thoſe three

Romaine damoſels, after a curteous *Salue* which made *Terentia* bluſh, he began thus to board them.

The place ſweete Romaines, ſo aptly agreeing to the perſons, this valley reſembling *Idas*, and *Rome Troy*, I cannot but baſh with *Paris* at the ſight of three ſuch goddeſſes, whoſe deitie ſurpaſſed thoſe which iudicially ỹ ſhepharde ſuruaied with his eye: Humbly therefore ſaluting you as *Dianas* darlings and beauties woonder, ſeeing ſo ſmall a trayne for ſuch excellent perſonages, although my affaires be ſerious and of importaunce, yet pleaſe it you to vouche of my ſeruice, I will attende on your walkes and conduct you ſafe to *Rome*. *Terentia* feeding hir eyes on the ſweete of *Tullies* face, and ſwilling downe the nectar of his diuine eloquence, ſtayning hir cheekes with ſuch a die, as did the fayre queene of *Carthage* courted by *Aeneas*, ſhe made him this aunſwere.

Howe you make compare *Cicero* of this valley with the plaines of *Troy*, as little ſkilled in Geographie or red in *Homers* Iliads, I leaue without replie. For ỹ goddeſſes that *Paris* incountred we are equall with them in nũber though far inferiour to them in beautie. For your ſeruice we accept it, and for your wages you ſhall haue gracious / lookes and hartie thankes. Seeing therefore wee are merilie minded, ſuppoſing your ſelfe to be the ſheepeharde, which of vs ſhall be *Venus*? Not you

madam quoth *Tullie* aboue all the reſt: And why ſo quoth *Terentia*? becauſe quoth *Tullie* the leaſt flie hath his ſpleane, the ſmalleſt ant her gall, no haire ſo little but he hath his ſhadowe, and no man ſo meane but he hath his enuie: Why then quoth *Terentia* I will diſcarde you from the office of *Paris* as a man partiall. But I pray thee *Cicero* wherein ſhulde I offende thee hauing neuer ſeene thee before? In this quoth hee that *Lentulus* hath ſeene you: with that ſhe bluſht, and *Flauia* and *Cornelia* fell into a great laughter, that *Tullie* had ſo roughly croſt hir ouer the thumbs. *Tullie* proſecuting his purpoſe went forwarde thus. For knowe madam that *Lentulus* the richeſt Trophee that fortune ſettes vp in the Theater of honour, made ſhipwracke of his libertie for the report of your beautie, leauing the wars and the great hope of his fortunes to haue a ſight of *Terentia*, who vnkinde not like *Venus* in curteſie, though in fauours; haue counterpoyſde hir fancie with miſlike, and for the honie of his amorous thoughts haue powred him downe heapes of bitter and diſpleaſing gall. The crueltie of *Creſida* neuer amated ſo the hardy *Troilus*, as the frowne of *Terentia* hath pierſt *Lentulus*, making ſo deepe a wound as no phiſicke can cure, onely your ſweete ſelfe: whoſe reſolutions are ſo farre from the properties of your face, as it ſeemes the gods wronged nature in placing an adamant heart

within a chriſtall couerture. The Ladies hearing *Tully* ſo ſharpe, bitte the lip and *Terentia* grieued: angry ſhee coulde not be as one that was ouer the ſhooes in affection, but thus ſhee cutte him off.

I cannot iudge *Cicero* by your ſharpe and peremptory inuectiues vpon ſo ſmall acquaintance, but you profeſſe your ſelfe a Cinicke. If your philoſophy be ſuch, I will brook the blowes as wel as *Alexander*, & think nothing ill that / is ſpoken from *Diogenes*. Howſoeuer or whatſoeuer, Cynicke or ſtoicke, I argue thus againſt *Lentulus*, that vowes made to *Veſta* are to be holden inuiolated, and reſolutions to liue a virgine are not to be broken with marriage. *Cornelia* and *Flauia* hearing them thus farre in by the eares, walked a little aſide and left *Tully* to ſchoole *Terentia*: who maintained hir arguments thus. Suppoſe *Tully* it were not chaſt thoughts but newe loues that forced me to this refuſal: haue not trees their ſtrings & womẽ their fancies and affections? If his autum ſhowers comming too late cauſe not his crops to prone, what is that to me? Loue conſiſteth in vnity: the heart hath but one ſtring, the heauen one ſunne, and the Iris one property, and women but one loue: and that I tell thee *Tully*, is placed on one that is as famous for his vertues as *Lentulus* for his wealth and dignities. And what then can I giue, or he rightly challenge? *Tully* although hee conceiued in his thoughtes that *Terentia* yeelded

great reaſon, yet hee would not giue ouer the chaſe ſo, but made this reply. Ah but madame, haue an inſight into the depth of his affections, howe he aimes not at your treaſures hoping to be inriched by your great dowry. For *Lentulus* is of the welthieſt family in *Roome*: but leuels at your vertues, the ſyrens againſt whom he could not vſe *Vliſſes* pollicy. If affections be but a little paſt, if loue hath but drawne one line in your thoughts with his penſell: wraſtle with fanſie, blot out loues ſhadowes, and helpe *Lentulus*: who if you remaine ſo cruell ſhall be no more *Lentulus*. If he dye for loue, how ſhall the ſtreetes ſwarme with ſtatues of his conſtancy? If you be knowen the chiefe actor of the tragedy, how will the people murmure of your cruelty? Weigh this madame, I ſpeake as a familiar of *Lentulus*, and no enemy to *Terentias* honour. If he be a *Romaine* that *Terentia* loues, let him either be more honourable, more valiant, more affable, more excellent euery way then *Lentulus*, nay more louing then the poore gentleman, or elſe diſcarde / him for a man inſufficient either to taſt of *Terentias* beauty, or to be corriual with *Lentulus* in his loues. *Terentia* had yeelded at this fierce aſſault, had not loue laide an inſtance before hir of hir reſolution. For the more *Tully* pleaded for his friend, the more was *Terentia* enamoured: ſo that ſhee made him this anſwere.

If I knewe how to certifie *Lentulus* of this dayes diſcourſe, he ſhould highly reward you for playing ſo wel the Orator. But I maruaile *Cicero* that being young, and of ſuch eloquence, we heare not of your loues : / I feare you reach ſo hye, that you thinke no maides in *Roome* honorable inough for your paramour. Were I a man and had *Tullies* grace, and his tongue, I would pleade for my ſelfe: and vſe one word for my friend, and two for my ſelfe. So madame (quoth he) ſhoulde men account mee a faithleſſe friend, and a flattering louer. But leauing theſe ſuppoſitions madam, how anſwere you my laſt reaſon? With loue quoth ſhee, and that is without reaſon, for how might the gentleman to whom I finde my ſelfe affectionate, thinke himſelfe wrongd if without cauſe I ſhould be inconſtant. Graunt I my loue to the meaneſt citizen, a monarch ſhall not make conqueſt of my thoughts. Suppoſe ſyr it were your ſelfe, and that *Terentia* loued *Tully*, coulde you brooke an other to braue you in your affections? I would madame quoth *Tully* if it were but ſuppoſition. And how then quoth *Terentia* if it were not? Then would I quoth hee become *Eſculapius* to *Lentulus*, and ſweare his diſeaſe ſhoulde not be incurable, for I woulde coniure you by the rightes of loue, by the ſacred lawes of *Venus*, and by the affection that were imprinted in your thoughtes, to beſtowe what you

would impart vpon me to my only ioy, Lord *Lentulus*. But women cannot make loue voluntary. Tuſh madame, what cannot women doe for loue? Any thing quoth *Terentia* but change loue. Therefore concealing the party that I loue, I will ſay and ſweare *Tully* is my loue, and ſo ſay to *Lentulus*. With this *Terentia* bluſht, and for very griefe that / *Tully* woulde not ſee into hir thoughtes the teares ſtoode in hir eies: which *Tully* ſpying, it ſo prickt him to the heart, that it neuer after was raſed out. To ſmooth therefore his rough methode with a fewe fine filed phraſes, hee ſalued the matter thus. It is madame impoſſible to driue fire downeward, or to make heauy things to mount: Nature will not bee wrongd, nor loue drawne out by conſtraint, therfore I will leaue any more at this time to ſue for *Lentulus*: hoping the conſideration of his martirdome will at length make battery into the bulwarke of your breaſt, & whereas you will ſweare *Tully* is your loue: you knowe madame we haue in our twelue tables a lawe againſt periury, but if you vouch to grace me that title, in all duty I wil reſt your euer bounden ſeruant. Why then ſeruant quoth ſhee, let vs to yonder two Ladies, that for want of a companion are faine to make an amorous knight of my page. *Flauia* ſeeing they were halfe agreed, fearing *Tully* by his eloquence had perſwaded *Terentia*, waxed pale and incountred

them thus. What news quoth ſhee, doth *Lentulus* winne or looſe? Neither madame quoth *Tully* but his cauſe hanges ſtill in ſuſpence: the next court day I will end my oration, and then the Judge ſhall giue verdict. As they were ready to haue gone forward in ſome pleaſant prattle, they eſpied a horſeman making towards them with the greateſt ſpeede that might bee. When he came within ken, *Tully* knew it to be *Lentulus* man, and before he had leyſure to do his meſſage, he demanded how his maſter did: paſſing ſicke ſyr quoth hee, and hath ſent that you be with him preſently. *Tully* who was toucht at the quicke with this newes, put foote in the ſtirrop and mounted, yet as one forgetting himſelfe hee vſed theſe words. Pardon Ladies, if I paſſe manners and promiſe, in leaping vp without leaue, and returning in ſuch poſt without your company: It is for *Lentulus* whom you all loue, and therefore I hope to reſt blameleſſe. Now madam *Terentia*, what ſhall I ſay to *Lentulus*? No more quoth ſhee then / what I ſaide to *Tullie*: but how concludes *Tullie* of his laſt premiſſes? that quoth hee, *Terentia* ſhall frame the argument, and ſo with this darke *Aenigma* he tooke leaue of the Ladies: who after his departure fell in talke of his perfections. *Terentia* ſo deepely prayſing the man that hir companions eaſilie perceiued hir loues, & ſmilde

that in forſaking a flower ſhee light vpon a weede. Well, tracing ſtill amongſt the medows they chanced into a valley moſt curiouſlie decked with *Floras* delicates, in which were ſuch varietie of flowers, that nature ſeemed there to haue planted the ſtore-houſe of her prodigalitie. Adioyning to this valley was a pleaſant riuer and a groue that gaue a grace to *C[h]loris* excellencie: delighted with the ſcituation of this place, as they paſſed along they mette a ſheepheard, who doing reuerence to the dames: *Terentia* demaunded of this ſwaine what the name of this pleaſaunt place was. Madam quoth he, we ſheepehardes here call it the vale of Loue. And why ſo quoth *Cornelia*? Although madam quoth he my flocke hath no guide but my dog, and now in yeaning time the wolues are verie buſie, yet for that I ſee you are Senators daughters, and with all paſſing courteous, I will ſhew the reaſon: and with that leaning on his ſtaffe, the Ladies ſitting downe, he began thus.

The Sheepheardes tale.

Not many yeares ſince here in *Arpynatū* dwelt a ſhepherdiſe called *Phillis*, ſo famous for hir beauty that the Senators ſonnes which you cal *Pretextati* not only came to feed their eyes with hir fauours but to ſatisfie their fancies with hir loues: in ſo much that ſhe was courted of manie braue *Romaine* Gentlemen. But ſhee that helde

loue at the ſtaffes end, although her parentes had left hir rich, yet to baniſhe *Cupid* with labour, ſhe vouchſaft to be keeper / of hir owne flockes, fearing the pride of the beautie (if ſhe ſhould marrie with one of *Rome*) would proue an enimie to hir humble thoughtes: Liuing as chaſt as ſhee was inrouled for a *Veſtall*, and quoted by *Diana* for one of hir ſpeciall followers, hir excellencie was bruted abroad through all *Italie*. But ſhee who feared to gaſe at ſtarres, for ſtumbling at ſtones, laide hir thoughtes lowe and made choice of hir companie with countrie maydes, and homely ſhepehards: yet was hir attire rich, as diuers that traueled this way tooke hir rather for a Nymphe the follower of ſome goddeſſe, then a maide and daughter of a poore ſwaine. While thus ſhe liued ladie of the field, there was in the ſame village one *Coridon*, ſonne to a ſimple ſheepeharde, who as a Mercinarie man kept ſheepe for *Vatinius* the Senator, that hath a Farme hard by. This *Coridon* was a man of a perfect perfection, his haire hung in treſſes and his face was beautifull: wiſe hee was and wanted nothing but wealth to make him the chiefe of all the ſheepehardes: being of equal yeares almoſt with *Phillis*, in ſome two yeres older, he fell extreemely in loue with *Phillis*. Enamored was poore *Coridon*, and penſiue by his flocke ſat ruminating of his paſſions: he ſmothred his loue in

ſilence for that he was meaneſt of the ſwaines and ſhe miſtreſſe of vs all. He ſat and ſighed and had none but echo to pitie his plaintes, his flocke left their foode to ſee their maiſters ſorrowe, his pipe ceaſt, the foldes were neuer more partaker of his melodie, and all theſe thoughts and cares for *Phillis*. Shee wilie and ſpying this wanton dallie in the flame, looked narrowly into the perfection of the man, whom ſhe found worthie of loue, if his parentes had not bene too meane and his wealth none at all, ſuppreſſing this loue with lacke and quenching the fire with the defectes ſhe founde in *Coridon*. But *Cupid* that could not brooke ſuch exceptions, pittying the paſſions of the poore ſheepeharde, pulled foorth an inuenomed boult and pierſt *Phillis* ſo deepe that *Coridon* began to bee maiſter of hir thoughts: / now ſhe praiſd his beautie, his behauiour, his wit, his geſtures, ſo that nothing was amiſſe in *Coridon*. If he pipt, *Apollo* was not like hir *Pan*; if hee ſung, hys voyce was without compare, if he tolde tales they were excellent, if [he] put foorth riddles they were wittie. *Coridon* was the ſheepehard that *Phillis* did fancie, and no flockes might graſe by hirs but thoſe of *Coridon*. This, miſtres, can loue do, who though he be choiſly honoured in *Rome*, yet he finds ſome idle time to dallie amongſt ſheepehards. Well, at laſt *Coridon* ſpyed *Phillis* lookes and got ſome hope of fauour:

firſt hee courted with his eyes, and after natures law fell to prattle with interchange of glaunces: after from lookes to wordes, which after their homely faſhion was verie faithfully performed with ſighs & teares, ſuch perſwaſions as ſheepehardes vſe. Long had they not wooed, but *Phillis* was willing, and ſhe was won, that after faith and troth as ſoone as the ſheepehards coulde come together a feaſt was made, we kept holiday and they were married, and becauſe theſe louers made this place the concealer of their paſſions, the ſheepehardes for perpetuall memorie of *Phillis* and *Coridon* call this the vale of Loue, and in praiſe thereof we countrie ſheephards made an Ode, which if it pleaſe you to ſtay, I will rehearſe. The Ladies paſſing willing, thus the ſhephearde gan report.

The Sheepeherds Ode.

Walking in a valley greene,
Spied with Flora, ſummer queene:
Where ſhee heaping all hir graces,
Niggard ſeemd in other places.
Spring it was, and here did ſpring,
All that nature forth can bring:
Groues of pleaſant trees there grow,
Which fruit and ſhadowe could beſtow. /
Thicke leaued boughes, ſmall birds couer,
Till ſweete notes themſelues diſcouer:

Tunes for number ſeemed confounded,
Whilſt their mixtures muſicke ſounded.
Greeing well, yet not agreed,
That one the other ſhould exceede.
A ſweete ſtreame here ſilent glides,
Whoſe cleare water no fiſh hides:
Slow it runs, which well bewraid,
The pleaſant ſhore the current ſtaid:
In this ſtreame a rocke was planted,
Where nor art nor nature wanted.
Each thing ſo did other grace,
As all places may giue place.
Onely this the place of pleaſure,
Where is heaped natures treaſure.
Here mine eyes with woonder ſtaide,
Eies amaſd and minde afraide:
Rauiſht with what was beheld,
From departing were withheld.
Muſing then with ſound aduiſe
On this earthly paradiſe:
Sitting by the riuer ſide,
Louely Phillis was diſcride:
Golde her haire, bright her eyen,
Like to Phœbus in his ſhine.
White hir brow, hir face was faire,
Amber breath perfumde the aire.
Roſe and Lilly both did ſeeke,
To ſhew their glories on her cheeke.

Loue did neſtle in hir lookes,
Baiting there his ſharpeſt hookes.
Such a Phillis nere was ſeene,
More beautifull then Loues Queene.
Doubt it was whoſe greater grace,
Phillis beauty or the place. |
Hir coate was of ſcarlet red,
All in pleates a mantle ſpred:
Fringd with gold, a wreath of bowes,
To check the ſunne from hir browes.
In hir hand a ſhepheards hooke,
In hir face Dianas looke:
Hir ſheepe graſed on the plaines,
Shee had ſtolne from the ſwaines.
Vnder a coole ſilent ſhade,
By the ſtreames ſhee garlands made.
Thus ſate Phillis all alone:
Miſt ſhee was by Coridon.
Chiefeſt ſwaine of all the reſt,
Louely Phillis likt him beſt.
His face was like Phœbus loue,
His necke white as Venus Doue:
A ruddy cheeke ſilde with ſmiles,
Such loue hath, when he beguiles.
His locks browne, his eies were gray,
Like Titan in a ſommer day.
A ruſſet Iacket, ſleeues red,
A blew bonnet on his hed:

A cloake of gray fencſt the raine,
Thus tyred was this louely ſwaine.
A ſhepheards hooke hir dog tide,
Bag and bottle by his ſide:
Such was Paris, ſhepheards ſay,
When with Oenone he did play.
From his flocke ſtraid Coridon,
Spying Phillis all alone:
By the ſtreame he Phillis ſpide,
Brauer then was Floras pride.
Downe the valley gan he tracke,
Stole behinde his true loues backe:
The ſunne ſhone and ſhadow made,
Phillis roſe and was afraid.|
When ſhee ſaw hir louer there,
Smile ſhee did and left hir feare:
Cupid that diſdaine doth loth,
With deſire ſtrake them both.
The ſwaine did wooe, ſhee was niſe,
Following faſhion, nayed him twiſe:
Much adooe he kiſt her then,
Maidens bluſh when they kiſſe men:
So did Phillis at that ſtowre.
Hir face was like the roſe flowre.
Laſt they greed, for loue would ſo,
Faith and troth they would no mo.
For ſhepheards euer held it ſin,
To falſe the loue they liued in.

The ſwaine gaue a girdle red,
Shee ſet garlands on his hed.
Gifts were giuen, they kiſſe againe,
Both did ſmile, for both were faine.
Thus was loue mongſt ſhepheards ſolde,
When fancy knew not what was golde:
They woed & vowed, & that they keep,
And goe contented to their ſheep.

The ende of the ſhepheards Ode.

Aſſoone as the ſhepeharde repeated his Ode, *Terentia* delighted with the deſcription of the paſtorall loue for that it touched hir paſſions, gaue him heartie thankes, and ſo the ſwaine tooke his leaue and departed. *Terentia* and the reſt hereupon growing into the effectes of loue that keepes no proportion of perſons, wandring on talking towardes the groue. And for that the ſunne grewe hote and was riſen to the higheſt zenith of the heauens, ſeeking for ſhelter they went into the groue, which was ſeated hard by the pleaſant current: finding out there a / place conuenient, theſe three Ladies ſit them downe vpon the graſſe, where delighted with the melodie of the birdes, and the cooleneſſe of the ſhade, they fell a ſleepe. Then liued in *Rome Vatinius* ỹ Senator, which was one of the moſt wealthie in poſſeſſions of any that had beene conſull in the Citie, fauoured euery way by

fortune, had he not beene thwarted by one greeuous & dolefull misfortune. For this *Vatinius* amongſt manie children had his eldeſt ſonne as firſt in byrth, ſo braueſt in proportion, of ſuch exquiſite lyneaments touching the outwarde ſhape, as nature ſeemed to haue beene curious in hir workmanſhippe: but otherwiſe hee was ſo fooliſh and of clowniſh capacitie, that there was no hope of his future conceipt: his name was after his father *Vatinius*. But for becauſe neither by the diligence of anie maiſter, nor the flattery of his friendes, correction, or anie other induſtrie he coulde bee made capable of learning to ciuilitie, vſing faſhions and woordes from a harſhe and groſe voyce, reſembling rather a bruite beaſt then a reaſonable creature, he was in deriſion called of euery man *Fabius* the Foole. *Vatinius* greeuing that the gods had offered him this wronge for that the preſence of *Fabius* was the continuall ſource of his ſorrowes, hee commanded that hee ſhoulde goe to his Farme, and there liue amongſt his ſhepheards. This was no little content to *Fabius* as one that delighted more in the nature of Clownes and bondſlaues then in the courtly behauior of libertines & gentlemen. *Fabius* thus being in the countrie, applying himſelfe to all principles of huſbandrie, one day amongſt the reſt walked foorth with a great batte on his necke, to ouer-ſee his fathers paſtures: at laſt for ẏ

the Sunne was hie and ſhone hote, he went into the groue then all ouerclad with leaues, for it was far ſpring, and feeling a place wherein at pleaſure to reſt himſelfe, hee ſtumbled by fortune on the fount where *Terentia* lay a ſleepe, who when *Fabius* eſpied, being clad in a robe of Biſſe ſo thinne as the whitenes / of hir ſkinne did appeare, hauing hir two companions by her ſide, he began as one amazed to beholde. Leaning therefore on his great batte, without vttering one worde, he ſtood in great admiration what ſhe ſhould be, as though he had neuer ſeene ſo braue a creature before. Nowe entring into his ruſticall and blunt vnderſtanding (where neuer before could be ingrauen any impreſſion of honeſt ciuilitie) a thought of fancie which made him confeſſe in his groſſe and materiall ſpirits that this mayde was the faireſt thing ẏ euer could be cenſured by ſight. In this humour he began to deſcant of her ſeuerall beauties, prayſing hir hayre to be of golde, hir forehead of Iuorie, hir lips coral, & aboue all hir two breaſts which then began to appeare like pretie tender buddes, in ſuch ſimple ſort ſo diſtinguiſhing of her fauours, that from a groſſe clowne hee became to be a Judge of Beautie: eſpecially coueting to ſee hir eyes which heauie ſleepe had ſhut vp, determining often to haue waked hir to haue contented himſelfe with their ſight. But ſeeing hir more faire then any

creature that before he had ſeene, he thought hir to bee ſome Goddeſſe. Hauing thus farre knowledge that things deuine ſhould be reuerenced more then humaine, and therefore durſt not attempe to wake hir, but (although ſhee had a ſounde and long ſleepe) tooke ſuch pleaſure in contemplating her perfections, that he would by no delay depart. At laſt after a longe ſpace, *Terentia* awaked before any of the reſt, lifting vp hir drowſie eyes ſhee ſawe before hir *Fabius* leaning vpon his ſtaffe, whereof beeing halfe amazed ſhee aſked of him, *Fabius*, what ſeekſt thou here in this groue? *Fabius* who as well by his countenance as clemencie and for the nobilitie of his houſe, as the riches of hir father was generally knowne of all the Romains, made no anſwere to *Terentia*: but ſeeing hir eyes open he began to looke ſtedfaſtly vpon them, feeling a pleaſing content to iſſue from thoſe Lampes which ſparkle as the verie flames of loue: inſomuch that *Terentia* ſeeing him gaſe ſo / earneſtly, fearing the ſturdie clowne might offer hir ſome violence, wakened hir companions and ſtarting vp ſaid *Fabius* farwell. To whome *Fabius* made aunſwere, I will goe with you. And although *Terentia* refuſed as being ſurpriſed with great fear of his ruſtical diſpoſition, yet he would not forſake hir till he had brought hir to hir Fathers houſe, where bluntly leauing the Ladie, he went home to his

Fathers ; ſaying hee woulde not returne anie more into the countrie. Although it greeued his Father to haue his ſorrowe cõtinually before his eies, yet wondring what ỹ occaſiõ of this ſtrange motiõ ſhould mean, he was content to let him remaine at home in the Citie. Loues arrowes thus piercing into the heart of *Fabius* whereinto neuer before any ciuill thought could enter, made ſuch a Metamorphoſis of his minde that not onely his Father & friends, but all *Roome* began to woonder at his ſodaine alteration : for he required to be apparelled as the ſonne of a Senator, which his father with all diligence performed, then frequenting the moſt courteous and honeſt yong Gentlemen of the Citie, eſpecially ſuch as were amorous, he to the great aſtoniſhing of all, not onely learned his letters, but became verie ſtudious, grew to haue deepe inſight into philoſophie, to be ſkilfull in muſicke, to ride a horſe and to be expert in all gentle and manlike actiuitie : to conclude in ſhort ſpace, he was one of the braueſt young men of *Rome.*

Here by the way courteous Ladies and braue gentlemen, what ſhal I ſay of the transformatiõ of *Fabius* ? onely in my opiniõ this : that ỹ high vertues of the heauens infuſed into this noble breſt, were impriſoned by ỹ enuious wrath of Fortune, within ſome narrowe corner of his heart, whoſe bandes went a ſunder by loue, as a Lord to mightie

for fortune. *Cupid* the raiſer vp of ſleepy thoughts diſperſed thoſe vertues into euery part of his mind, obſcured before with the eclipſe of baſe thoughts. Let vs then think of loue as of the moſt pureſt paſſion that is inſerted into / the heart of man. Well, leauing *Fabius* ſtudious how to excell in all laudable vertues, againe to *Tullie*, who arriued in poſt haſte to the lodging of *Lentulus* and founde him paſſing ſicke, yet ſomewhat comforted at the ſight of *Cicero*, as of him ỹ he held moſt deere in the world. *Tullie* ſeeing him ſo ill & full of paſſiõs durſt not tel him ỹ he had ſeene *Terentia*, leaſt hir froward anſwere ſhould augment his miſerie: concealing therfore his chat ỹ he had with ỹ Ladies, at laſt *Lentulus* ſhowed him the letter of *Flauia*: wherevpon they fell to diſcourſe of hir beauties and vertues, howe ſhe was not much inferiour to *Terentia* in fauour, but farre beyond hir in honours, diſcourſing ſo long from point to point that after a vole of broken ſighes tempered with ſome teares, hee fell a ſleepe. *Tullie* glade that he tooke a nappe, ſtole ſoftly out of the Chamber, and being by himſelfe, calling to minde the wordes of *Terentia*, began to enter into this combate with himſelfe.

So pliant are the aſpectes of the fore-appointing ſtars in ſome mens natiuitie, as they force fortune mauger hir owne variable nature to bee conſtant.

Amongſt all that haue beene borne in the poore village of *Arpinatum*, thou maiſt *Tullie* ſay that thy planets haue beene pleaſing, and thy deſires fauorable, who, the ſon of a poore Fermour, art in hope to make thy houſe equal with the moſt in *Roome*. Meaſure but thy honour and Judge of thy fortunes: thy family baſe, yet art thou companion with Senators and men of graueſt account in the Citie. Honour treades on thy heele and dignitie daunceth attendance at thy lookes: but loue *Cicero*, that deitie, that diuine eſſence, that ſealeth vp content in al eſtates, he ſtoopeth at thy frown, preſentes thee wreaths of myrtle that thou maiſt enter into *Paphos* without checke. *Terentia* the wonder of *Rome*, Natures Paragon, the refined beautie of the heauens, ſhe that ſeemeth to glaunce on the Pretextati: ſhe that makes no account of the miracle of our time, Lord *Lentulus*: ſhee *Cicero* commaunded by loue, yeelds her ſelfe captiue to the ſonne / of a poore country villager in *Arpinatum*. Then *Tullie* ſtrew *Venus* temple with roſes, ſay there is no fount but *Alcydalion*: no hill but *Erecinus*: no bird but the doue: no god but *Cupid*. Looſe not oportunity, take hir by the foreheade, let not ſlip occaſion, for ſhee glydes away like a ſhadow, nor loue, for ſhe hangs at the heeles of time. Nowe *Terentia* hath put the iron in the fire, ſtrike then while it is hot, pay hir downe poundes of loue for drams of fancy,

for in matching w^th^ the daughter of a ſenator, think it preſageth thou ſhalt be a Senator : So ſhalt thou gaine at one time honour, dignity, wealth, and beauty ; but with that looſe thy faith *Tully* : thy faith thou haſt vowed to *Lentulus*, who ſhuts vp his ſecretes in thy heart, and reſteth his thoughts on thy boſome. Wilt thou preferre honour before thy friend, or wealth before conſcience ? Ah *Tully* if thou be the man y^t^ *Roome* woondreth at for thy eloquence, be alſo the man that they ſhall canonize for thy vertues. Beauty is but a bauins blaze, wealth is but a fickle fauour of fortune, dignity is haunted by enuy : but friendſhip that is the pretious treaſure that neither time nor fortune can violate. Why but *Terentia* will neuer loue *Lentulus* : then *Tully* hate thou euer *Terentia.* I am a man and ſubiect vnto loue as well as *Lentulus* : So art thou a man and being falſe to thy friend art vnworthy all loue. Abandon *Tully* theſe vaine imaginations, count *Terentia* foule, deformed, vitious, and what not, as long as one ſparke of loue lieth rakt vp in the cynders of thy thoughts : and as long as *Lentulus* loues hir, hate hir for thy ſelf, and loue hir for *Lentulus.* Setting downe his reſt at this period, he went into the chamber to ſee if *Lentulus* were awake, but finding him ſtill faſt a ſleepe, he went towards the Capitoll, where he met with *Flaminius* the father of *Terentia*, who demaunded

very heartily how *Lentulus* did. *Cicero* with a deepe ſigh ſaid paſſing ſick. Wherof quoth *Flaminius* grows the diſeaſe, I heard that *Aſclapo* iudgeth his ſickenes to be mortall. *Tully* thinking to ſet all on the dice, not reſpecting his owne loue but his faith to his friend, began thus. Graue Senator, I neede not rehearſe *Lentulus* byrth, as beeing a citizen, nor his reuenewes, his poſſeſſions long knowne to euery man, nor his honours ended in victories, for the *Parthians* are ſufficient euidence of his well diſcharged dignities and valour. *Lentulus* graced in the prime of his youth with theſe fauours, hearing of the beauty of a *Romaine* Lady, left the warres and came to *Roome*, where courting his miſtreſſe not with wanton poemes, but with tearmes of marriage : hee found hir froward, and his loue daſht in the prime. The impreſſion of hir beauty grauen with too deepe a caracter was too faſt rooted in his heart to be thruſt out with deniall : yet *Lentulus* to content her, plaies like the phenix, burnes in his owne parfumes, rather wiſhing to die then to contrary his reſolution. This is the cauſe that firſt brought *Lentulus* to his bedde, and this ere long will bring him to his graue. And who may it be quoth *Flaminius*, of what family, of what beauty, of what degree, that can or dare deny Lorde *Lentulus*? Is he not mighty and may commaund by force, what he cannot obtaine by intreaty? will

not the ſouldiers at his becke riſe in armes? Feare not the Conſuls themſelues to wrong *Lentulus*? Doth not all *Roome* hang their thoughts at his lookes? Ah miſerable father that harbours ſuch a daughter, and ſtubborne huſwife that denies ſo braue a *Romaine*. In friendſhip *Tully* tell me who it is. *Cicero* willing to put a ſpurre to a free horſe, and to looſe his owne content to winne his friendes quiet, told him flatly it was his daughter *Terentia* : and for proof he ſhewed him the letters that paſt betwixt *Lentulus* and hir. Aſſoone as hir father had read the contents, as a man half mad he fel into furious and frantick tearmes, exclaiming againſt the headſtrong humour of fooliſh *Terentia*. After he had breathd out the heat of his choller, he fell to be ſomewhat appeaſed, and bad *Tully* home to ſupper, promiſing all ſhoulde ſort according vnto *Lentulus* minde. With that departing from the Capitoll, *Tully* and he / went home to his houſe, where the Cooke being ſomewhat ſlacke : *Flaminius* hearing his daughter was all alone in the garden, he wiſhed *Tully* to try hir once againe, and to perſwade hir by all poſſible means to graunt to the requeſt of *Lentulus*. Upon this *Tully* went into the garden, where finding *Terentia* ſitting ſolitary in an arbour vp to the hard eares in a dumpe, he wakened hir out of hir muſe thus. *Veſtas* chiefe paragon, and *Venus* newe interteined darling, you

madam *Terentia* I meane, that ſit in a muſe: are you offring oriſons to *Diana* for your chaſtity, or thanks to *Cupid* for your loue? or what are you thinking on when you thinke on nothing? *Terentia* turning hir head and ſeeing *Tully* all alone, bluſht more then *Cynthia* did when ſhee wantond it with hir faire faced ſhepheard, yet welcomming hir loue with a ſmile, ſhee tooke him by the hand and made him this anſwere.

Your ſubtile ſalutation concluding *Veſta* and *Venus* in one *Dilemma*, commands me anſwere that I was dooing my deuotion to both, offring prayers for my olde thoughts & thanks for my newe loues: & ſcarce had I ſaide gramercy to the goddeſſe, but you muſt come *Cicero* to make my thanks prodigious: for my thinking when I thought of nothing, it was of mens loues, which are lighter then the flame, and ſooner faded then a flaſh of lightning: But I pray you ſay what winde hath driuen you into this coaſt?

Marry madame the very ſighes that fly from *Lentulus* breaſt grewe to ſo great a ſtorme, that I was blowne hither to ſeeke ſhelter for the tempeſt. You haue nothing quoth *Terentia* but *Lentulus* in your mouth: I pray you ſay how fares the gentleman? Ill madame quoth *Tully*, euery way, for his dyet is badde in that his ſtomacke is nought, and his health is doubtfull in that his thoughtes are

diſquiet: and madame it reſts in you to ſaue ſo honourable a gentleman not onely from ſickenes but from ſorrowe: *Aeneas* was a ſtragling *Troian*, an exile periured and baniſht euen from the ruines of *Troy*, yet *Dydo* the famous *Carthage* / queene made him hir paramour. *Demophoon* a pyrat, a robber in *Greece* caſt vp as ſhipwrack on the ſhore, yet interteined by *Phillis*. *Phao* a ferryman, a ſlaue, yet fauoured by *Sapho*. *Lentulus* the hope of the *Romains*, more beautifull then *Eneas*, more couragious thē *Demophoon*, more honourable then *Phao*, more louing then all, is refuſed and reiected by *Terentia*, his neighbour and familiar. Thinke not *Terentia* but loue as hee hath roſes ſo hee hath nettles, as he hath perfumes ſo hath hee hemblocke, and holding fauors he claſpeth reuenge, as ready to pierce as to pacifie. If you procure *Lentulus* death, *Cupid* hath power to inforce your diſpaire, and to cauſe your loue to be as fickle to you as you are froward to him. Then madam let me be the meſſenger of life, and for your ſweete ſelfe carry ſuch conſerues to *Lentulus* as may recouer his health and increaſe your honours. This diſcourſe of *Tully* did but ſette *Terentias* heart more on fire. For hearing the pleaſant harmony of hir *Cicero*, ſhee likt of the muſicke as of the *Syrens* melody, and ſo intangled hir ſelfe with many newe conceiued fancies, inſomuch that forgetting whoſe

daughter ſhee was, ſhee burſt foorth into theſe tearmes.

Did I not *Cicero* tell thee twixt *Arpinatum* & *Roome*, ỹ loue hath but one cell wherein to place the *Idæa* of ỹ party loued: wilt thou haue me like the Camelion to haue many colours, or like *Helena* to intertain many loues? I know *Lentulus* dignities are beyond my degree, that his honours are more then my fortunes, that his loue is great, and ſo I holde him the ſecond in my moſt ſecrete thoughtes: firſt he cannot be and that he craues. Thou doeſt wring water out of the flint, fier forth of ỹ dry ſandes, & immodeſty from hir that hath euer beene honoured for chaſtity: ſo that by waſtleſſe perſwaſions for thy friende, I am forſt to ſay thou art the friend that *Terentia* hath choſen amongſt all the worthy *Romains*: Before I ſawe thee *Tully* I loued thee, and now I haue ſettled my affection, and thou wrongſt me / with diſcurteſie: but either ceaſe from intreating for *Lentulus*, or looke to ſee me worſe then *Lentulus*. And with this bluſhing at hir owne ouermuch loues, ſhe poured foorth ſuch abundance of teares, as well might bewray the ſincerity of hir affections. *Tully* greeuing to ſee the goddeſſe of his thoughtes in this paſſion, anſwered hir mildly thus. Blame me not *Terentia* if I pleade for *Lentulus*, ſeeing his ſorrow, and entring into mine owne promiſe. Then friendſhip

is no ſweeter iewell, then howe can I but labour ere I loſe ſo rich a prize. But ſeeing *Terentia* hath vouchſafed of ſo meane a man as *Tully*, whoſe honours onely hanges in his ſtudies : loue beeing the ſtricteſt league of amity, and no ſuch friendſhip as is marriage : I vowe by the *Romaine* gods, euer to be a duetifull ſeruant vnto *Terentia* : and with my loyalty ſo to requite hir fauours, as *Roome* ſhall more admire my affections then they haue woondred at my eloquence : yet with this *prouiſo* (my ſweete *Terentia*) that although I preferre thy fauours before mine owne life, yet if thou canſt ſtriue to loue *Lentulus*, which if either the gods, loue, fortune, or thy ſelfe can bring to paſſe, I will with mine owne preiudice conquer mine owne thoughtes to ſatisfie the content of *Lentulus*. As *Terentia* was ready to reply, one of hir fathers ſeruants came to requeſt *Cicero* to come to ſupper, who taking his leaue of *Terentia*, went in to hir father *Flaminius*, who ſitting downe to ſupper, paſſed away the time in ordinary talke. Their repaſt being taken, *Flaminius* calling *Tully* on the one ſide, demaunded what his daughters anſwere was. Peremptory quoth *Tully* ſtill to hold *Lentulus* in miſlike. Then you ſhall heare quoth hir father what I wil ſay, and ſo report to *Lentulus* : ſo calling for *Terentia* they three being together, he began thus.

I knowe not howe *Terentia* to inſinuate my

exordium, whether friendly to perſwade with a ſmyle, or fatherly to admoniſh with a frowne : thy follies are ſo great, and my care ſo tender. *Roome* hath hitherto admyred thy vertues, and / I haue praiſed thy obedience: thou haſt beene counted honorable and chaſt, wiſe to eſchew wantonneſſe, but neuer coy to be thought diſdainefull: and ſhall nowe all theſe graces ende in diſgrace? Then *Terentia* maieſt thou repent hereafter, and I, powre forth preſent ſorrowes. I ſpeake thus, for that I heare in the city what maketh me to grieue, and may force thee to bluſh. They ſay *Terentia* is beautiful and proude, witty and ouerweening, hauing coy diſdaine crept into the place of curteous deſire: this men ſay that enuy thy follyes, and grieue at *Lentulus* fortunes. Now daughter thou ſeeſt the marke I aime at, and maieſt iudge of my ſhot by the leuell: *Lentulus* is fallen into a feuer, which *Aſclapo* that famous Phiſition of *Patras* cenſures to be mortall. Thy frowardnes was the efficient of the diſeaſe, and nowe thou denieſt cure of the maladie. Unaduiſed gyrle, that neither weigheſt of thine owne honours, nor his miſeries. *Lentulus* requires *Terentia* in mariage: let vs make compare of the parties, and ſo examine the cauſe of thy denials. He is deſcended from the *Lentuli* and *Aemilij*, two houſes that euer haue beene the props of the *Romaine* dignities. His honours are great,

as pro-conſul in his youth againſt the *Parthians*: His fortunes mighty, doubled with his conqueſts and victories: His reuenewes ſuch as he may with *Craſſus* maintaine Legions. If like *Venus* darling thou ſeekeſt to feede thine eie, his fauour is more then his that pleaſed *Cynthia*. If thou coueteſt a ſouldier, *Lentulus* in *Roome* is as *Hector* was in *Troy*. If a Courtier, who braues it ſo in *Italy*? To conclude, if *Terentia* couet to loue, there is none ſo fit to loue within the *Romaine* Empire as *Lentulus*. Whereas *Terentia* is but the daughter of a meane Senatour, hir dowry cannot be much, for that hir fathers wealth is not great: Beautifull ſhee is, and ſo are many in *Roome*, who are of meaner parentage. Hir glories are but fortunes pelfe, that floriſhe in the morning, and fade before night. What then can mooue *Terentia* to oppoſe hir ſelfe / againſt *Lentulus*? vnleſſe ſhee fatally preſageth hir owne diſcredit, and the ruine of hir fathers houſe? If then daughter thou art child to *Flaminius*, I charge thee by the ſtrickt law of nature, which Philoſophers call *Regius amor* a kingly loue, if thou be a maide, by the holy fiers of *Veſta*: if beautifull, by *Venus* deity: if a *Romaine*, by thy Countryes loue, that thou loue *Lentulus*: which if thou refuſe to performe, thy father ſhall curſe thee, *Veſta* ſhall ſhut thee from hir temples, *Venus* from hir fauours, and thy country from inioying the

ſweete content of honour, and then make thee outcaſt of all the *Romaine* virgines. More are my reaſons to alleage, then thy reaſons able to contrary: but omitting all and ſaying he is onely *Lentulus*: Daughter what anſwere?

Terentia ſeeing hir father in ſuch a choller, and that hee was induced vnto it by *Ciceros* perſwaſiõs, in a furie began thus frantike. I do not denie but Fathers challenge loue by nature and obedience by duetie, and both thoſe ſir I hope I haue euer performed: if not, I reſt ſorrowfull & hartily craue pardon: but in loue, parentes haue no priuiledge. For the liking of the Father is no contract of the daughter. *Venus* concluſions growe not of parentes promiſes, nor can affection bee like the fire ſtroken foorth a flint, for loue is choſen by the eye and confirmed by the heart: womens thoughtes are not the ſpoyles of *Mars*, nor is the battell of fancie fought with the ſworde, but with the Senſes, & loues arrowes are pointed by fate and fortune. Weigh then *Terentia*, who hath not hir loues in hir hande but in hir heart and thereinto none can make breach, but ſuch a one as the pleaſing conſtellation of the ſtars haue appointed. I do not denie the excellencie of *Lentulus* as well in exterior ſhewe of honours, wealth, dignities, and proportion, as in interior vertues & perfections of the minde, and that he merittes a Ladie of farre more eſteeme then

Terentia, but I knowe not what contrarie aſpect either of the planets in our natiuities, or of loues in / our thoughtes, or of fortune in our reſolution to like, hath croſſed his deſire and my fancie, but of all the Romayne Gentlemen I cannot my Lorde fancie *Lentulus*. *Creſſida* confeſt *Troylus* was the better knight, & yet the Greeke helde hir lonely in his tent. Sith then affection growes from deſire, and deſire is tyed to deſtinie, ſeeke not ſir to wring water out of the pumex, to couple the Mouſe and the Elephant at one ſtall, to vnite thoſe loues that *Venus* in hir Sinod houſe hath expreſlie countercheckt. For to aunſwere your obiection *Terentia* cannot force hir ſelf to loue *Lentulus*. Shee, thus concluding with a few teares, hir father departing from hir with a frown, tolde *Tullie* that not reaſon was ſufficient to induce his daughter to be affectionate, and therefore that hee wiſhed *Lentulus* to appeaſe his paſſions, and to ſalue ſuch impoſibilities with patience: wherupon they after interchange of ſalutations and cõmon courteſies parted with a friendlie farewell. *Tullie* at his home comming, reuealed vnto *Lentulus* the whole diſcourſe howe *Flaminius* had ſearcht into the depth of *Terentias* thoughtes both with plawſible perſwaſions and inforced reaſons, and coulde find no other concluſion but that ſhee could not loue *Lentulus*. Although this newes pierced the verie center of

his heart as mortallie as if hee had beene wounded with the ſting of *Aſpis*: yet cheering himſelfe a little, he ſat vp and in his owne minde hauing a boute or two with fancie, he gaue hir ſo deepe a reuie that hee held affection at the ſwordes point. But *Tullie* who betweene friendſhip and loue felt a furious combate, allured with the beauteous perfection of *Terentia*, and forbidden that fauour by the entyre amitie hee had vowed vnto *Lentulus*: entred into ſo deepe a melancholie that not able to maſter his paſſions, he fell ſicke and kept his bed. *Lentulus* ſeeing hys *Tullie* thus diſtreſt, greeued at his friends misfortune, and cheered vp himſelfe that hee might ſomewhat comfort his *Cicero* that newlie was croſſed with a diſtempered ſickeneſſe: / He ſought by phyſicke to ſearch out the nature of the diſeaſe, but *Aſclapo* could not deeme the cauſe by the effectes, he ſought by intreaties to wreſt out the occaſion of ſo ſodayne a ſorrow, but in vayne, *Tullie* was too ſecrete and ſilent to make anie ſhewe of his loues though he bought ſuch ſecreſie with death. This greeued *Lentulus*, who feeling himſelfe euery day to amend, perceiued that *Cicero* daylie waxed worſe and worſe. Lingring thus in inward paſſions, *Terentia* that tooke it diſcourteouſly at *Tullies* hande that hee ſhould force hir Father to inforce hir to loue *Lentulus*, ſeeing ſhee had onely deuoted hirſelfe as his, howſoeuer fortune ſhoulde oppoſe hir

ſelfe ; to eaſe hir mind of ſome choller that boiled in hir ſecret thoughts, ſhee tooke penne and inke and wrote him a letter to this effect.

Terentia to Marcus Tullius Cicero health.

As my thoughtes are ſecrete and my loues extreeme, ſo is vnkindeneſſe bitter and the more vneaſie borne. Thou playeſt *Tullie* with me, as doe the *Leopards* with there keeper ; that euer wrong them moſt that giue them greateſt ſtore of fodder. Are theſe *Venus* lawes to pay hunnie with Gall, to make rods of nettles for Garlands of Roſes, to hate them moſt that loue moſt. The ingratitude of *Tullie* hath drawen *Terentia* into this choller, and if I write ſharpely, blame me not that am vſed ſo ſhrowdlie. Before I euer ſawe thy face I allowed thy fauour, & onelie hearing of thy vertues with myne eare, I regiſtred them vp deepely in my hearte. *Terentia* hath beene courted of manie, yet neuer made account of any: ſundry haue ſought my loues, but they haue returned with loſſe. *Lentulus* the terrour of the *Parthians*, the honour of the *Romaines* and thy friend hath long woode, but what hath he / won ? onelie *Tullie* hath obtayned that which ſo many haue miſt, and yet he deales with *Terentia* as crabbedlie as ſhee vſed him courteouſly : doe louers, for fiſhes profferr ſcorpions, or doe they, like the ſerpent, ſting him which

cheeriſheth him vp in his boſome? I ſeeke to fauour *Tullie* and hee importunate ſues for fauour for *Lentulus*. Art thou ſo deepe a philoſpher, as to deeme friendſhip aboue marriage, or faith aboue fancie, or thy *Terentia* leſſe then thy *Lentulus*? If it be ſo, take heede that *Terentia* too much wronged ſcornes not both thee and *Lentulus*. Womens thoughtes conſiſtes oft in extreemes, and they that loue moſt, if abuſed, hate moſt deadlie: fear this and beware of my frowne: as yet there is but one wrinckle in my brow, but if it once proue full of angrie forrowes, it will bee too late to take holde of occaſion behind: Thou art forewarnd, be forearmd and ſo farewell.

Thy Terentia if thou wrong not
Terentia.

After ſhee had written this Letter ſhee cauſde it to bee conuied by *Eutrapelus* to *Tullie*, who reading the contentes found not a ſalue to cure his maladie, but that *Terentia* rubbed the ſcare a freſh by ſhaking him vp ſo ſharpely, yet coueting rather to die with a honourable minde to *Lentulus*, then with a diſcredite to enioy beautifull *Terentia*, he laide his heade on his pillowe, and with manie ſighes bewraide the depth of his ſorrows. Hauing laide his letter at his beds heade, ouercharged with many cares, poore *Tullie* fell a ſleepe and ſo ſoden-

lie that *Lentulus* by the helpe of *Eutrapelus* got to haue a ſight of his letter. Aſſoone as the Gentleman ſaw how deepely *Terentia* was affected to his friende and perceyued by the circumſtances that he choſe rather to die then to falſifie his faith, ſuch a ſecrete loue towardes *Tullie* ſo pierced the cloſet of his honourable thoughtes that he fell to conceipt but / meanlie of *Terentia* and to wiſh that his friende *Cicero* might both recouer his health and his loue. Now began the fancie of *Lentulus* to freze that earſt was ſo great a flame, and he that like the *Salamander* delighted to liue in the fire, beganne to feare to *accedere ad ignem*, leaſt he ſhoulde *caleſcere plus quam ſatis*. Now he called to mind the reſolution of *Terentia* tempered with frowardneſſe, and with this he did proportion the vertues of *Flauia* mixed with courteſie, finding the fauour of the one anſwerable to the beauty of the other. Then the faith of his friend, his ſickeneſſe and extreame ſorrows. Theſe weighed with depe conſideration, he vowed to ſeeke by all meanes howe to win *Terentia* wholy for his friende *Cicero*. In this humor he conuaide the letter vnder his beddes heade and reſted ſilent till occaſion might offer him oportunitie to diſcouer the perfection of his amitie. Thus grewe *Lentulus* at one time from his ſickenes & his loue, walking abroad & viſiting *Flaminius*, who entertayned him in all ſumptuous

manner. But *Lentulus* ſeeing the three Ladies, made no ſhowe to *Terentia* nor ſcarſe glaunced a looke vpon hir beautie, but onely courted the Ladie *Flauia*, who he founde ſo agreeable and plyant to his ſutes, that *Terentia* and *Cornelia* might eaſilie ſee howe deepely they were linked in the league of affection. Leauing *Tullie* thus ſicke on his bed and *Lentulus* in ſweete content with *Flauia*, againe to our newe transformed *Fabius*, who in this time prooued one of the braueſt Gentlemen in *Rome*, and finding a reſtleſſe paſſion in his mind for the beutie of *Terentia*, as hauing continually before his eye the *Idæa* of hir perſon, ſeeing by hir meanes hee was metamorphoſed & brought to this perfection, making the force of his loue priuie to his Father *Vatinius*, he was not onely prayſed for his good choice, but willed to goe forwarde in the optayning of hir affectiõs. Whereupon not willing to make a long harueſt to a ſmall crop, to preuent as hee thought that none ſhoulde cut the graſſe from vnder his feete, hee went / to *Terentias* Father and bluntly craued his daughter in marriage. He knowing him to be of honourable parentage and of rich reuenewes, ſeeing ſhee woulde not condeſcende vnto *Lentulus*, gaue him his francke good will if he could creepe into his daughters fauour : who taking the aduantage of the time, went to find out *Terentia*, who as then was verie melancholie :

ſitting with *Flauia* & *Cornelia*, talking of the ſickenes of *Tully*. As they were thus in chat, came in *Fabius* who they ſtraight knew, & wondered at his ſtrange alteration: he to ſhewe hee coulde as well court it as the braueſt young gentleman in *Rome*, began thus curteouſly to ſalute the Ladies.

Maruell not Ladies if a countrie ſwayne preſume to attempt ỹ preſence of ſuch rare excellencies, ſeeing Oenones ſheepehearde durſt with his eye ſuruay the beautie of diuine goddeſſes, and they to ſhewe they were as gratious and full of fauours, gaue him the greateſt minion that was counted the ſweeteſt Paragon of the world. Earthlie creatures you be, fayre Romaynes, but heauenly faces, whoſe looks lighten diuine influence into the thoughts of ſuch as dare to contemplate your affections. I ſpeake this as being the man that from the cart liue in the court, thus metamorphoſed by your ſupernaturall beauties. For which fauour I am come in duetie to reſt a bounden voterie to your ſweete ſelues. *Terentia* was ſo penſiue for *Tullyes* paſſions that ſhee woulde make no aunſwere: but *Cornelia* whom alreadie *Cupid* had ſet on fire with *Fabius* feature, ſhe returned him this replie.

I remember *Fabius* that ſitting in the groue by *Arpinatum* a gentle ſwaine much like your ſelf, in proportion though not in properties, ſeeing wee were ſlenderly garded with a page, conducted vs

home to *Rome* with his friendlie companie: if it be your ſelfe, had wee as braue a Ladie as *Helena* was and were ſhee in our power to beſtowe, wee woulde make you maſter and ſole poſſeſſour of hir beauties, ſo to rewarde your courteſie. *Fabius* ſeeing the / marke ſo farre, thought not to looſe his ſhoote, but aimd his leuell thus.

And for that cauſe Ladies is *Fabius* come that his meed may not want his merite, glad that *Venus* dewes downe ſuch fauors, and oportunitie ſuch ſhowers of good fortunes, to finde you all here in ſo fit a time. For knowe honorable Romaines that for my groſſe and rude nature hating the ciuill behauior of the citie, I was ſurnamed *Fabius*: in which obſcure life I liued hauing my ſenſes eclipſed with follie, till the gods grudging at natures ſpight, ſent you three to bee miniſters of my happines. For comming into the groue where you lay all a ſleepe, caſting mine eye on the beautie of *Terentia*: Such a deepe impreſſion was figured in my mind, that I felt an vnacquainted motion with a milde reuerence to thinke well of hir perfection: ſur[u]eying hir ſingular beauties, I fell ſo farre in loue with hir excellencie, that from the countrie I came to ỹ citie, & how ſince by hir gratious ſight I haue metamorphoſed my ſelfe, your owne eares and the wonder of *Rome* is beſt able to witneſſe. Then Ladies I count the renewing of my life to come

from the feature of *Terentia*, and that ſhe not as *Diana* chaunged mee from a man to bee a beaſt, but contrarie full of fauour hath reduced me from a ſenſuall beaſt to a perfect reſonable man. Howe deepely then I ought to bee vowed to hir whoſe ſight is the welſpring of my happineſſe, let the greatneſſe of my benefite make manifeſt. In ſo much as feeding my thoughts with the contemplation of *Terentias* beautie, I haue beene thus transformed, but withall ſo ſurpriſed with hir loue that as I haue gaind a ſeconde eſſence by hir ſweete ſelfe, ſo I haue loſt my ſelfe within the labyrinth of hir lookes, that I remayne hir captiue while it pleaſeth hir to graunt me libertie. Bee then braue Romaine Dames, impartiall doomers of my ſute, whether my deſertes craue not Loue that thus haue beene chaunged for hir loue. My Parentes are Senators, my reuenewes inferiour to none, old *Vatinius* / glad of my choiſe, and *Terentias* father thriſe happy if his daughter might like of *Vatinius*. Nowe reſts it onely in *Terentias* power to make me bleſſed or infortunate. At this diſcourſe of *Fabius*, the Ladies were aſtoniſhed, and *Terentia* galled to the quick with this demaund, held hir tongue, till *Cornelia* and *Flauia*, looking earneſtly vpon hir, aſked hir what anſwere ſhee made to *Fabius*. Such quoth ſhee as I returned to *Lentulus*, for know ſyr if either the honor of a Souldier, ỹ dignity of a

Romain, the reuenewes of a Senators ſonne, or the deepe impreſſion of fancy might haue drawn *Terentia* to loue, I had beene ere this the wife & paramour of *Lentulus*. But not ỹ courage of *Hector* that woone *Andromache*, nor the wiſedome of *Vliſſes* that intangled *Calipſo*, nor the beauty of *Priamus* ſonne that drew *Greece*, in armes to *Troy*, theſe perfections if combined in one man ſhoulde not mooue *Terentia* to liſten to the allurements of *Venus*: not that I make light eſteeme of *Lentulus*, or that I holde ſmall account of *Fabius*, as two chiefe myrours of our *Romaine* gentlemen: But that either my vowes are reſolute to *Veſta*, or if *Cupid* hath taken me by the heele, it was before *Lentulus* came from *Parthia*, or you from *Arpinatum*: ſo that conclude howſoeuer it is I cannot become affectionate to *Fabius*. At this reply *Fabius* ſtoode ſo amated as if hee had beene an vnwelcome gueſt at the feaſt of *Perſeus*: which *Cornelia* noting, deepely in loue with *Fabius* ſhee told him thus. Nor may you *Fabius* thinke much at this repulſe, ſith *Lentulus* and you are in one predicament: nowe both become gainers in liberty, that haue beene loſers in loue: and either gette the willowe garlande and ſo mourne for your Ladies frowne, or ſeeke a miſtreſſe that may ſhewe you more fauor: For as for *Terentia* ſhee hath choſen, and none muſt pleaſe hir but Oratours. If there

be *Fabius* but one Sunne that is thought the beauty of heauen, yet there be planets that though not in ſhine, yet in influence are as vertuous : what there bee Ladies, I meane of ſuch courſe / die as my ſelfe and *Flauia* that when *Terentia* is once married, looke for huſbands. *Fabius* hearing *Cornelia* thus pleaſant, noted this quippe that none muſt pleaſe hir but Oratours, which made *Terentia* bluſh for anger, and *Fabius* to make this anſwere. I knowe no Oratours in *Roome* quoth he, whoſe yeares are anſwerable to *Terentias* thoughtes but onely *Marcus Tullius Cicero*, and if it be he, I ſweare by the fitch that gaue him his ſyrname, *Terentia* ſhall be miſtreſſe of a goodly Cottage in *Arpinatum*. *Terentia* hearing *Fabius* to giue *Tully* the frumpe anſwered thus.

The more his fortune if it be hee whoſe vertues hath made him maſter of his owne deſires, for his lands in *Arpinatum* as they be little, yet ſhall his lacke be counteruaild with his loues : and if he hath not one to inrich him with dowry, yet I may perhaps content him with beauty. And therefore *Fabius* to take away all ſuppoſitions, it is *Tully*, & none but *Tully* ỹ ſhall inioy *Terentia*. And quoth *Fabius* in great choller, nor *Tully*, nor none beſide *Tully*, but *Fabius* ſhall inioy *Terentia*. Whereupon departing without taking his farewell, going vnto hir father and diſcourſing vnto him that *Tully* was the man that his daughter had choſen for hir

huſband: ſwearing that his ſword ere it were long ſhould end their loues. Although *Flaminius* were grieued, yet he ſought to pacifie *Fabius*, but in vaine: for hee flung out of the dores in a rage, and went to *Milos* houſe to ſeeke *Tully*. Where breathing out many deſpightfull threats againſt the Oratour, it came at laſt to *Lentulus* eare. Who nowe to make manifeſt the deepe affection he bare to *Cicero*, trouping himſelfe with a crue of the *Prætextati*, and chiefe *Romaine* gentlemen that had beene ſouldiers and trained vp with him in the warres, he went to ſeeke out *Fabius*: and found him with certaine his companions about the Capitoll. *Lentulus* not brooking the braue of any, as carrying the heart of a Conquerour, ſingled out *Fabius*, and after ſome wordes they / fell to blowes: but *Fabius* part were the weaker, ſo that many were wounded, and ſome ſlaine. Upon this the next day, parts were taken, the people began to mutiny, and to fall to inteſtine and ciuill iarres: that as in the time of *Scilla* and *Marius*, ſo the ſtreets were filled with armed Souldiers. The Senatours ſeeing what bloudy ſtratagems woulde inſue of this ſtrife if it were not pacified: ſent for the Conſuls, and charged them to raiſe vp ſome of the Legions and to bring *Lentulus*, *Tully* and *Fabius*, the next day to the ſenate houſe, with *Terentia* and hir father. They obeying their commaund put this charge in

execution, and ſo qualifying ſomewhat the fury of the people, brought theſe three wooers with *Terentia* before the whole ſtate of *Roome*. Where being arriued *Tully* fearefull of nature and ſicke, yet ſomewhat ſtrengthened with the ſight of his miſtreſſe, beeing glad *Lentulus* was his friend in his loues, after due reuerence began thus.

Tullies Oration to the Senate.

Conſcript Fathers and graue Senators of *Room*, I was borne in *Arpinatum* of baſe parentage, the firſt of the *Ciceroes* that euer pleaded in *Roſtro*, or bare title in the city. If then aduanced by your fauours to theſe fortunes, I ſhould aſpire without proportion to clime beyonde my degree, let me be the firſt and laſt whoſe preſumption ſhall grow to this preiudice. The temple of *Ianus* in *Roome* hath hir gates ſhut, the ſtreetes are full of armed men, the ſtones of the Capitol bluſheth at the bloud of *Romaines* ſhed againſt hir walles: and all this mutiny (cry mine aduerſaries) growes from *Tully*. Not that *Tully* was then out of his bedde, but that men of poore families lifted vp to honor are ſooneſt bitten with enuy. I appeale graue Senatours for my life to your owne cenſures: if euer I haue not beene more carefull to profit my country, then deſirous of preferment for my labours. But what then / ſay the people is cauſe of ſuch broyles?

Terentia the daughter of *Flaminius*, that firebrand that ſet *Troy* to cinders. Beauty is like to bring *Roome* to confuſion: For the greateſt houſes and families are diuided, the *Lentulij* and *Vatinij*, and this for *Terentia*. Let the cauſe be examined before the Senators, and as they heare ſo let them doome: *Lentulus* choſen by the Senate, was ſent Captaine ouer many Legions againſt the *Parthians*, where he tyed fortune to his thoughtes, and by his great victories and conqueſts ſet vp trophees of *Romaine* chiualry. Returning with glory to *Roome*, hauing ſet in his place *Lepidus*, he was enamoured not onely of the beauty but vertues of *Terentia*: the fame of whoſe excellency was ſpred amongſt the *Parthians*. Coueting to match with ſo honourable a Lady, he courted hir, but in vaine: not that ſhee diſdained *Lentulus*, but that ſhee had fixed hir fancy before ſhee ſawe *Lentulus*: and the platforme of loue is able to receiue but one impreſſion. If honours, if conqueſtes, if parentage, if reuenewes, if courage, if goods of fortune, body or minde, might haue woonne *Terentia*, al this was vnited in young *Lentulus*: But Loue that liketh without exceptions, had ouerbard hir heart with ſuch former fancies, as the paſſionate ſute of *Lentulus* coulde haue no entrance. His thoughtes were extreame, and the diſquiet of his minde brought a diſeaſe to his body. But when he knew that

Terentia loued his friend, he appeaſed his paſſions, and reſted content with his fortunes. The vnconſtant goddeſſe whoſe ſmyles are ouerſhadowed frowns, not contẽt honor ſhould ſpring vp without enuy : ſends *Terentia* to walke abroade towards *Arpinatum*, where then *Fabius* liued, as famous for his ruſticke and vnciuile life, as now he is woondred at for his braue and courtly behauiour. Spying *Terentia* hee was as *Lentulus* ſnared in hir beautie, that the Romains to report a miracle, ſaid loue made him of a clowne [a] braue & reſolute gentleman. The excellencie of *Terentia* hauing newe polliſhed nature in *Fabius*, hee ſues for hir fauour, but hir thoughtes that were forepointed with other paſſions / intreates him to bridle affection and to make a conqueſt of himſelfe by ſubduing the force of fancie, ſeeing hir reſolution was directed to loue none but one, and that was *Tullie*. This worde graue Senators and Romaynes ſounding baſely in the eares of *Fabius*, cauſed him take armes, and *Lentulus*, to defende his friend *Cicero*, as for him before had loſt his loue, ſo he ment to looſe his life and withſtande him in the face. Thus grew this mutinie not againſt beautie, for it is a cheefe good of it ſelfe, nor againſt *Tullie*, for hee is meane and vnworthie to bee reuenged by armes, but againſt *Terentia* becauſe ſhee vouchſafed to loue *Tullie*. This Romaines is the cauſe of this mutinie, to

ſuppreſſe which let *Tullie* die, for rather had he pacifie this ſtrife by death then ſee the meaneſt Romaine fall on the ſword. The common people at this began to murmour, pleaſed with the plauſible Oration of *Tullie*, which one of the Senators ſeeing ſtoode vp and ſaide thus. *Terentia*? *Cicero* here hath ſhewed reaſons why thou ſhouldſt loue *Lentulus* and *Fabius*, but what reaſon canſt thou infer to loue ſo meane a man as *Tullie*? *Terentia* bluſhing made this aunſwere. Before ſo honorable an audience as theſe graue Senators and worthy Romayne Citizens, womens reaſons would ſeeme no reaſons, eſpecially in loue, which is without reaſon, therefore I onely yeld this reaſon, I loue *Cicero*, not able to ratefie my affection with anie ſtrong reaſon, becauſe loue is not circumſcript within reaſons limits, but if it pleaſe the Senate to pacifie this mutinie, let *Terentia* leaue to liue, becauſe ſhe cannot leaue to loue and onely to loue *Cicero*. At this ſhe wept and ſtayned hir face with ſuch a pleaſing vermilion die, that the people ſhouted, none but *Cicero*. Whereupon before the Senate *Tully* and *Terentia* were betrothed, *Lentulus* and *Fabius* made friends, and the one named *Lentulus* as the *Annales* make mention maried to *Flauia*, and *Fabius* wedded to the worthy *Cornelia*.

FINIS.

XVI.

THE ROYAL EXCHANGE.

1590.

NOTE.

For the (probably) *unique* exemplar of 'The Royal Exchange' I am indebted to the Chetham Library, Manchester. On it and its biographic interest, see the annotated Life in Vol. I.—G.

THE ROYAL EXCHANGE.

Contayning ſundry Aphoriſmes of Phyloſophie, and golden principles of Morrall and naturall Quadruplicities.

Vnder pleaſant and effectuall ſentences, dyscouering ſuch ſtrange definitions, deuiſions, and diſtinctions of vertue and vice, as may pleaſe the graueſt Cittizens, or youngeſt Courtiers.

Fyrſt written in Italian and dedicated to the Signorie of Venice, nowe tranſlated into Engliſh, and offered to the Cittie of London.

Rob. Greene, in Artibus Magiſter.

AT LONDON.
Printed by I. Charlewood for William Wright. Anno. Dom. 1590.

To the right honourable Sir Iohn Hart, Knight, Lorde Mayor of the Cittie of London: and to the right worſhipfull Ma. Richard Gurney, and Ma. Stephen Soame, Sheriffes of the same Cittie. Robert Greene wyſheth increaſe of honour and worſhippe.

(*)

When the golden Tripos, (right Honourable, and no leſſe Worſhipfull) whereon was written *Detur ſapienti*, was found in the Promontories of Grecia, they preſented it to *Socrates*: and ſuch Antiquaries as could from the Gymnoſophiſts, draw any ſpeciall principle of gouernment, brought all their opinions to the Librarie of *Themiſtocles*. The Græcians dooing the one becauſe *Socrates* was a wiſe man, the Antiquaries the other, for that *Themiſtocles* was a great polytitian. Apollo is worthy of his Laurell, Mercurie of his Caduceus, Iupiter of his Scepter: Cæſar muſt haue his due, Kinges theyr fealtie, and Magiſtrates their honours, euen with reuerence.

Hauing (right Honorable and Worſhipful) read ouer an Italian Pamphlet, dedicated to the Signorie of Venice, called *La Burza Reale*, full of many ſtrange & effectuall Aphoriſmes, ending in ſhort contriued Quadruplicities, tranſlating it into our vulgare Engliſh tongue, & keeping the tytle, which ſignifieth the *Royall Exchange*, I preſumed, as the Italian made offer of his worke to the Venetian ſtate, ſo to preſent the imitation of his labours to the / pyllers of thys honourable Cittie of London, which to counteruaile theyr *Burza Reale*, haue a *Royall Exchange* : flouriſhing with as honorable Merchants, as theirs with *valoroſiſſimi Mercadori*. But to leaue off compariſons, becauſe ſuch inſertions are odious, yet this boldly wee may boaſt out of the Antiquaries, that our Cittie of London, that famous Troynouant, plotted and erected by *Brute*, and after famozed by King *Lud*, and his ſucceſſors, is more ancient farre then their Cittie of Venice. For theyr Magiſtrates, although theyr cheefe Gouernour be a Duke, yet his eſtimation is ſo circumſcript within the counter-checks of the *Conſiliadori*, that his Dukedome is a bondage, his authoritie ſmall, and his commaund little, and *Ex Contemptu ſemper manca eſt iuſtitia*, in ſo much that the verie poore Cittizens will in deriſion, call him *Aureo ſeruidore* : whereas the Lord Mayor of London, entituled with honour

and knight-hoode, purchaſed by his Predeceſſours valour, vnder whome the Sheriffes are next in authoritie, hath by a ſpeciall Charter and priuiledge, graunted him from the Crowne, the Lieutenantſhyp, and abſolute gouernaunce and regiment of the Cittie, in ſuch ample manner, as hys commaund ſtretcheth to the ſetting vp and aduancing of vertue, and to the ſuppreſſing and aboliſhing of vice and vanities. Prouided that the honourable Cittizens alwaies carefull for the Common-wealth, elect ſuch a graue, an auncient Magiſtrate, as for his vertue, religion, wealth & worthineſſe, may rightly be called *Pater Patriæ*. For our Merchaunts and other Cittizens, though they generallie attaine not to that exceſſe of riches that the Venetians do, yet for the enlargement of the liberties of their Citie, they ſtand ſo much vppon their credits, as they grudge not to diſburſe any ſum, eyther neceſſarie to their priuate *Polutcia*, or helpfull to the common profit of theyr Countrey. For religion they haue the Goſpel, for iuſtice a ſeuere law executed with clemencie, beeing Merchaunts wyth theyr freendes / and traffique fellowes, otherwiſe martiall minded ſouldiours, to reſiſt the violence eyther of any priuate mutinie, or any common enemie, as valiant to attempt in wars as to counſaile in peace. And although Venice be a Cittie ſeated in the Ocean, and enuironed round

about with the Sea, ſtanding much vppon their Armado and Nauall fight, yet our Cittizens of London, (her Maieſties royall fleete excepted) haue ſo many ſhyppes harboured within the Thames, as wyll not onelie match with all the Argoſes, Galleyes, Galeons, and Pataches in Venice, but to encoũter by ſea with the ſtrongeſt Cittie in the whole world: Conſidering therefore, (right honourable and worſhipful) the excellencie of thys Cittie, the honour of the Magiſtrates, the worſhyp of the Merchaunts, and the generall worthines of all in one ſimpathie. I thought good, as the Italian preſented his *Burſa Reale* to the Venetians, ſo to preſume the patronage of this *Royall Exchange* vnto your Honour, being worthily aduanced to the regiment of the Cittie, and to the right worſhipfull Sheriffes, for their vertues called to their ſpeciall offices: hoping your Lordſhip and theyr worſhips, will vouchſafe to patroniſe the labours of ſo meane a Scholler, if not for the worthines of the matter, yet for the name and tytle of the Pamphlet: frõ which *Royall Exchange*, if any Cittizen or other, gather any principle of worth, or haue in-ſight for the following of vertue or auoyding of vice, their profits ſhall be noted to proceed from your honourable and worſhipfull diſpoſitions, vnder whoſe patronage this booke is ſhrowded. And thus reſting vpon your gracious and fauorable accept-

aunce, I commit your Lordſhip and theyr worſhips to the tuition of the Almightie.

Bounden to the honorable
and worſhipful of the Cittie,
Rob. Greene.

To the right honourable Cittizens of the Cittie of London.

When I enter into the conſideratiõ how honorable the eſtate of thys your Cittie is, famozed with great & auncient buildings, excelling for lawes executed with iuſtice, renowned for worthy Magiſtrates, & peopled with warlike Merchaunts, and politick Cittizens, I cannot but compare it to the imagined Commonwealth of *Plato*, and ſay, O fortunate Cittie for ſo famous Cittizens. Seeing therefore the parts and members of your Poluteia are *Homogenei*, concordant and conſonant in one vnitie, to erect vertue and aboliſh vanities, hauing tranſlated a booke called the Royall Exchange into Engliſh, I thought good, as it was patronaged vnder the L. Mayor and Sheriffes, ſo to ſhrowde it likewiſe vnder the fauours of ſuch honourable Cittizens, conſidering your Exchange in London, euerie way duelie weyed, excelleth all the Burſe reales in the

world: for as you finde in theirs welthy Burgomaiſters, and *Grandi Mercadori*, ſo in ours you finde, men that eſteeme more of honour then of wealth, and ſuch as for the defence of theyr Cittie hyre not ſtragling Mercinaries to withſtande theyr enemies, but they themſelues well appointed, *et armis et fide*, march like approued Caualiers, to abyde the brunt of any iniurious mutinie. But nowe honourable Cittizens, looke not into my Exchange for any wealthy traffique of curiou merchandize, eyther ſilke to make men effeminate, or coſtly abiliments / to make women proude: heere be no fans to ſhadowe the face, nor no Alexandrine paintings to make honeſt wiues ſeeme like curtizans, no commodities to wrape Gentlemen in ſtatutes or recogniſaunces: onely thys Exchange is royall, and the Phyloſophers ſette abroche theyr principles: heere you may buy obedience to God, performed in the carefull mayntenaunce of his true religion, here you ſhal ſee curiouſly ſette our reuerence to Magiſtrates, fayth to freendes, loue to our neyghbours, and charitie to the poore: who couets to know the duety of a Chriſtian, the offyce of a Ruler, the calling of a Cittizen: to be breefe, the effects *Tullie* pende down in his *Officies*, eyther for the embracing of vertue, or ſhunning of vice, let hym repayre to this *Royall Exchange*, and there he ſhall find himſelfe generally furniſhed: hoping

therefore, if it be but for the name ſake, you will with a curteous acceptance, thinke well of my labours, and view ouer the work, I commit you to the Almightie.

Rob. Greene.

CORNVCOPIA:

OR

The Royall Exchange.

Arte. Arte.

Foure thinges are made good by arte.

1. A wiſe wife.
2. An eloquent tongue.
3. A ripe wit.
4. And fauor in worldly affaires.

Cicero in his workes *De Oratore*, calleth arte the poliſher of nature, ſaying: that what nature, (as preſuming too much in her cunning by obliuion) hath left imperfect: arte by the meanes of induſtrie, reduceth to a ſpecial ſingularitie, ſo that alluding to the opinion of *Plato*, he thinketh nature neuer in her excellencie, till she be beautified by arte.

Animale. Creatures.

Foure creatures liue ſeuerally and ſolie in the foure Elements.

1. The Herring in the water.
2. The Salamander in the fire.
3. The Moule in the earth.
4. And the Cameleon in the ayre.

Plinie in his naturall Hiſtories, aſſignes theſe foure creatures to the foure Elements, prouing that nature hath ſo particuler tied them to theſe ſeuerall limits, as otherwiſe they cannot liue: for proofe, hee ſaith that the Herring ſeeing the North ſtar, leapeth at it, but by thruſting her head out of the water, lyeth a long while after daze/led. The Salamander ſaith (*Ariſtotle*) in his bookes *De natura Animalium*, is of a cold conſtitution, and therefore harboureth neere to the Mount *Etna*, where amidſt the continuall flames he bateth himſelfe in the fire: whereof comes the fooliſh compariſons of the Poets, that ſeeing Louers ſcorched with affection, likeneth them to Salamanders. The Cameleon feeding onely with the ayre, hath this propertie, that hee can change his colour, and turne himſelfe into the likeneſſe of euerie obiect, whervpon flatterers that by their adulation feede euery mans humour are compared to Cameleons.

Foure creatures aboue others are moſt fruitefull.
1. Sheepe.
2. Oxen.
3 Hennes.
4. Bees.

Theſe creatures ſaith *Auicen* in his *Aphoriſmes*, are as they are moſt familiar to men, ſo moſt freendly to men, yeelding for euery benefite a requitall, and paying them due with thankfulneſſe:

for beeing nouriſhed by the hand of man, they yeeld the fruites of their bodies, their liues or labours for paiment, appeaching vs thereby of ingratitude, that ſhew not the like gratefull mindes to our benefactors.

Abondanza. Aboundance.

The aboundance of foure things are hurtfull.
1. Of women.
2. Of meates.
3. Of gaming.
4. Of words.

The Philoſophers whoſe ſayings haue beene holden as Oracles, haue ſette down this for a principall, that howe perfect a woman be eyther in vertue, beautie, or wealth, yet they are to men neceſſarie euils: ſo that *Tymon* of *Athens* who was called *Myſanthropos*, ſeeing a tree / whereon diuers women had hanged themſelues, wiſhed that euerie tree might yeelde ſuch fruite. More ſayth the wiſe man, hath died by gluttonie then by the ſworde. Exceſſe of meates is preiudiciall both to ſoule and bodie, inferring (ſaith *Socrates*) both ſinne and pouertie. Too much gaming in olde time was ſo odious, that *Chilon* the *Lacedæmonian* beeing ſent Embaſſadour to *Corinth* and finding the noble men playing at dice, hee returned without vnfolding the cauſe of his comming: not ſo much as naming the league that hee ſhoulde haue intreated of betwixt them, ſaying: that he woulde

not eclipſe the glorie of the *Spartanes* with ſo great an ignomie, as to ioyne thē in ſocietie with dice-players. *Antiſthenes* was wont to ſay, that in many words, did eyther lye hid much fraud or follie: wiſhing his diſciples to take heede to their talk, for that words had wings, which once let ſlyp, could neuer be recalled.

Affetto. Affect.

In foure things principally men doe affect.
1. The gayne of money.
2. The clyming vnto dignitie.
3. In gouerning a familie.
4. In dooing euill.

Theſe foure breede a reſtleſſe deſire, and affectionate paſſion, in the minde of man, being couetous to get coyne, ambicious to ſeeke after preferment, imperious in rule, and inſatiate in dooing euill.

Foure affects are inſatiable in man.
1. The will to profit.
2. The deſire of knowledge.
3. The ſight of the eye.
4. And to heare.

Tullie in his *Orator*, calleth *Lelyus*, *helluo Librorum*, a deuourer of Bookes, as one neuer ſatiate with reading ouer many and ſundry Authours. *Plato* ſpent the greateſt part / of his life in trauell, onely for the deſire of learning. And the *Bragmaes* and *Gymnoſophiſts*, counted not thoſe hours

amongſt their liues wherein they learned not ſomewhat. *Zeno* the *Stoick*, beeing foure-ſcore and fourteene yeeres olde, lying on his death-bedde, and hearing ſome in diſputation, lifted himſelfe vppe to heere, and beeing demaunded why he did ſo, aunſwered, that when I haue learned this principle I may die.

Abuzo. Abuſe.

Foure things are of great abuſe in thys worlde.

1. A king vniuſt in his gouernment.
2. A minde negligent of Religion.
3. A wyſe man without ſhewing the fruites of his wiſedome.
4. A rich man vncharitable, and not giuing any almes.

Plato in his Common-wealth, and *Ariſtotle* in hys Polliticks, ſets downe, that the heauieſt burden which a Monarchie can beare, is to ſuffer an vniuſt king. *Tymon* at hys death wiſhing ỹ ouerthrow of the ſtate of *Athens*, prayed that the Cittie might be ſeditious and gouerned wyth vniuſt Rulers. If iuſtice (ſayth *Anaxagoras* be to giue euery man his due, what a Monſter is iniuſtice, that defraudeth euery man of his right.

There be foure ſorts of people of great abuſe in the world.

1. A Chriſtian giuen to factions and diſſention.
2. A poore man proude.
3. An olde man without religion.
4. A woman that is not ſhamefaſt.

It is one of the principall badges of the true Church ſayth *Chriſoſtome*, to liue in vnitie, for there is but one God, one fayth, and one baptiſme: then ſith concorde in the principles of Religion is precious, it followes, that ſciſmes and controuerſies are moſt pernitious. Wherunto a / Poet merilie alludeth this diſtichon.

Cur nunc tot fidibus luditur vna fides.

There is foure great abuſes in thys world.

1. A noble man without vertue.
2. A people without discipline.
3. A Common-wealth without Law.
4. A young man without obedience.

Lycurgus was wont to ſay, that the Lawes were the ſinewes of a kingdom, which as they did waxe weak, ſo the Common-wealth dyd decay: and beeing kept in force, did remaine in their priſtinate ſtrength & vigour, whereupon, when he had giuen

Lawes to the *Spartans*, he ſwore them to keepe his ſtatutes inuiolate till his returne from *Delphos*, whether he baniſhed himſelfe: and after his death, cauſed his bones to be burned, and the aſhes to be throwne into the Sea, that they might for euer be tyed to the obſeruing of his Lawes.

Allegrezza. Myrth.

There are foure things that breed ſuddaine ioy.

1. To be freed out of priſon.
2. To be married.
3. To become a Souldier.
4. To be promoted to dignitie.

The ſweeteſt thing that can happen vnto man ſaith *Crates*, is hope in aduerſitie to come vnto proſperitie, and eclipſed with darknes to ſee the light of the ſunne: for miſerie is not ſo bitter as felicitie is pleaſant, ſo that well ſayth *Virgill* in the perſon of *Æneas*:

Olim h[a]ec mæminiſſe Iuuabit.

Affliction. Affliction.

For foure cauſes a man doth willingly ſuffer affliction.

1. To gette honour.
2. To auoide pouertie.
3. To eſchew diſgrace.
4. To inrich his children. /

It hath beene an olde Prouerbe, that happy is that ſonne whoſe father goes to the deuill: meaning by thys allegoricall kind of ſpeech, that ſuch

fathers as ſeeke to inrich theyr ſonnes by couetuouſnes, by briberie, purloyning, or by any other ſiniſter meanes, ſuffer not onely affliction of mind, as greeued with inſatietie of getting, but wyth danger of ſoule, as a iuſt reward for ſuch wretchedneſſe.

Autonomazia.		Agnomynation.
Foure ſorts of men are knowne by excellency, or tytle of agnomination.	1. Salomon when they name the wiſe.	The firſt admoniſheth with wyſedome.
	2. Ariſtotle when they name the Philoſopher.	The ſecond wyth Philoſophie.
	3. Virgill when they name the Poet.	The thyrd wyth Poetrie.
	4. Paule when they name the Apoſtle.	The fourth teacheth the true fayth.

There beeing two Jewes and two Gentiles, famous for Theologie and Philoſophie, ſheweth to vs by what ſundry gifts God doth glory in his creatures, for although *Virgill* and *Ariſtotle* were ignorant of the diuine eſſence, and knewe God but in ſhadowes, and as it were in glaſſe, yet the ſecret ſkill they had in the depth of his works, did prooue a manifeſt action againſt all Infidels and Atheiſts,

that denie there is one almightie & euerlaſting *God*, Creator of all things.

Auidita. Greedineſſe.

Foure things greedie minds cannot performe. To
1. Abſtaine frō things forbidden.
2. Enioy things graunted.
3. Vſe pietie.
4. Know a meane in getting.

The perfect deſcription of a greedie or couetous mind, which like the Serpent *Hydaſpis* is ſo inſatiate, as the more he drinketh, the more hee is a thirſt, and the more he deſireth, the farther is he from the end of his couetous imaginations: yet hauing gotten in part what hee craueth / his eſtate is ſo miſerable, as hee greeueth to vſe that for the vſe of himſelfe, which with long care and trauell he hath gotten.

Amore. Loue.

There are foure degrees in Loue. To
1. Talke.
2. Be conuerſant.
3. Taſte.
4. Poſſeſſe.

In this diuiſion is comprehended whatſoeuer is in loue, for the inward motion of the mind which wee commonly call fancie, muſt be diſcouered by the tongue, which muſt be continued by conuerſation, otherwiſe the parties ſhall not be priuie to the mutuall manners eyther of other, which is the

cheefeſt intereſt in affection: and theyr mindes once vnited, followeth the fruite of their deſires, which is not made perfect till hee peaceably poſſeſſeth the good he preſentlie enioyeth.

Auaritia. Couetouſneſſe.

Foure things doe ſpring from covetouſneſſe.
1. Rapyne.
2. Periurie.
3. Fraude.
4. Murther.

By the braunches is eaſily diſcouered what the Tree is, & by ſuch effects is manifeſted a moſt wretched cauſe, ſo that thys agreeth with the ſaying of *Thales Myleſius*, that *Auaritia eſt radix omnium malorum.*

Foure things make a man couetous.
1. The feare of want.
2. The oppreſſion of ſeruitude.
3. The enuie of others.
4. The aboundance of children.

It is remembred that *Craſſus* the Romaine, whoſe reuenewes were ſo great, as beeing a priuate Cittizen, he was able to maintaine tenne Legions of Souldiours for two/yeeres with meate and money, yet was ſo couetous as his extortion had no ende: and beeing demaunded why he was ſo greedie to gaine: aunſwered, for that he ſawe the miſery of ſuch as did want.

Foure thinges doo aſſwage couetous deſires.

1. The aboundance of riches.
2. Youth inriched with health.
3. Conuerſation with liberall men.
4. And want of children.

As before he placed the number of children to be the cauſe of couetouſneſſe, ſo he addeth the want of children to be the meanes to mittigate ſuch inordinate deſire: meaning heereby, that Nature carefull of her ſeede ſowne by propagation, dryueth a care into the minds of Parents to heape vp wealth for their children: and yet *Antiſthenes* at the day of his death, made this prouiſo in his laſt will and Teſtament, that if his ſonnes were wiſe and Philoſophers, they ſhould not enioy one penny of his goods, but if fooles, they ſhould poſſeſſe all his treaſures.

Allidini. Sloth.

Foure things procure ſloth.

1. Obſcure and darkſome places.
2. Solitarie quiet.
3. Diſpleaſant feare.
4. And weake cogitations.

Pythagoras among his obſcure *Ænigmaes*, hath thys: *Take heede thou ſitte not vpon a buſhell:* meaning that ſloth and idleneſſe were eſpecially to be eſchewed, as vices moſt pernicious to a

Common-wealth. For *Plato* rehearſing certaine perticuler cauſes of ſedition and ciuill mutinie, alleageth idleneſſe not to be one of the leaſt, alluding to the ſaying of *Seneca*, that as labour and trauell appeaſeth tumults, ſo ſloth nouriſheth vprores and factions: to auoyde this vice, *Heſiodus* counſayle is, to ſhutte vp the day with ſweat, to ſpende time rather in needeleſſe exerciſe then in idlenes. /

Auocato. Aduocate.

Foure things ought euerie iuſt Aduocate to obſerue.

1. To heare the aduerſary w̃ patience.
2. To conſider deeply of ỹ things heard.
3. To prepare a right aunſwere to the cauſe conſidered.
4. To conclude by meaſuring the cauſe after his owne caſe.

Ariſtides, the perfect iuſticiarie of his time, was ſo impartiall in hearing his aduerſaries plea, that when one came to the barre and tolde him what euill the Plaintife had ſpoken againſt him, hee made this aunſwer: tell me not what iniuries hee hath done to my ſelfe, but what wrong he hath doone to the defendant, for I ſtande heere to miniſter iuſtice, not to reuenge.

Auditore. A hearer.

Foure things are neceſſary for euerie one that heareth any thing to take heede of.

1. To heare him with ſilent patience that ſpeaketh.
2. To conſider well of the thinges heard.
3. To committe to memorie what is good.
4. To put to obliuion what is euill.

Heere is the counſaile of *Plutarch* verified, that wiſheth euery man to haue two paſſages in at his eares, the one for good principles, which muſt be kept as Pearles, the other for ſuch friuolous matters as beeing careleſly heard, ought to be ſoone forgotten.

Alfiero. A ſtandard bearer.

Theſe foure conditions ought to adorne and beautifie a ſtandard-bearer or Auncient.

1. Nobleneſſe of blood.
2. Loue for his Countrey.
3. Courage of minde.
4. Policie in warrs. /

Themiſtocles the honour of his Countrey, and the flower of Chiualrie in his time, who was both a valiant Souldiour and a wiſe Philoſopher, would not ſuffer anie to beare the ſtandarde or Ancient, in hys time, that was not able to carrie ẏ Armes of his aunceſters in his flag, and that had [not] doone ſome exployte before in ſome battaile of vtteraunce.

Amicitia. Freendſhip.

Foure things doe procure amitie and freendſhippe.

1. A benefite.
2. Familiaritie.
3. Similitude of manners.
4. Eloquence.

Amongſt all other cauſes of perfect freendſhip, the likeneſſe of manners and ſimilitude of life is the cheefeſt, ſo that when the parts of the minde be *homogenes*, of one vniforme and mutuall diſpoſition, then commonlie the freendſhippe is firme and endureth long: whereas diſparitie of manners, may for a time maſke vnder the collour of amitie, but at laſt prooueth brittle: for it is a cenſure holden for an infallible principle, *Diſſimulum infida eſt amicitia.*

Foure ſorts of men looſe their freendes wrongfully & without cauſe.

1. A rich man oppreſſed w̄ pouerty.
2. A mighty man depriued of hys dignitie.
3. A happy mā thwarted w̄ diſgrace.
4. An old man ouer burdened wyth yeeres. And thoſe who are deſpy[ſed] and forſaken of men.

Scipio the *Affrican* after all his glorious victories, ſequeſtrating himſelfe in a graunge place, beeing demanded why he woulde not liue any longer in

the Commonwealth, aunſwered, for that flying from the iniuries of Fortune, I meane ſtill to keepe my friendes: thinking that if he had beene checkt by any dis-fauour of the Senate, / he had preſently made ſhipwracke of his olde companions. For *Nullus ad admiſas ibit amicus opes.*

There are foure principall ſorts of freendes different in cõditions.

1. Fortune freendes. — The firſt departe at the frowne of Fortune.
2. Table freendes. — The ſeconde vaniſhe by fragilitie.
3. Faithful freendes. — The third are perpetuall.
4. And ſeruile freends. — The fourth continue ſo long as they are boũd by ſeruitude.

Thys diuiſion ſheweth the difference betweene true and fained freendſhip, the one beeing momentarie, depending on the fauour of Fortune, the other perpetual, which ſtretcheth *vſque ad Aras*: ſuch was the freendſhip of *Damon* and *Pythias*, of *Scipio* and *Lælius*, of *Tytus* and *Gyſippus*, of *Pilades* and *Oreſtes*, and diuers others, that no aduerſitie coulde diſſeuer: where as Parraſites, ſuch as *Terence* and *Plautus* diſcouers in their Comedies, hange theyr freendſhippe at the Tables ende, and theyr loyaltie at the Caters baſket.

Foure ſorts of men ſpeedilie get friends.

1. They which be liberall.
2. They which be mightie.
3. They which be pleaſant.
4. They which be well tongued and affable in ſpeech.

Dooſt thou couet ſaith *Diogenes* the *Cinick*, to haue multitude of freendes: then eyther ſeeke for ſtore of poſſeſſions, promotion, or els become a flatterer.

Beneficio. A benefite.

The[re] be foure ſorts of men that in deſpight of thẽſelues haue good turnes and benefits doone them.

1. The debtor when he is freed from his debt.
2. The childe when he is beaten for his faulte.
3. He which is troubled with ẏ Lytargie whẽ he is waked frõ ſleepe.
4. And hee which in his lunacie is quieted with bondes. /

Although as *Epictetus* ſaith, there is nothing ſweeter then moderate correction, yet ſuch is our nature, drowned in ſelfe-loue, as offend we neeuer ſo deepelie, yet we ſcorne not onelie to be corrected, but to be reprehended: heerein reſembling infants & ſucklings, ẏ feare the rod more then offence: but as they by ſuch chaſtiſement were more warie,

ſo a good man by reprehenſion becõmeth more wiſe.

Foure things to induce a man to beſtow a benefit.
1. Gaine.
2. Feare.
3. Hope.
4. Loue.

In a gift (ſaith *Ariſtotle* in his *Ethicks*) thou muſt obſerue circumſtaunces, namelie, 1. To whom thou doſt giue. 2. Why thou dooſt giue. 3. Howe thou dooſt giue. 4. And when thou dooſt giue. Otherwiſe thou mayeſt erre in beſtowing a benefit: for if thou giue for feare, as thinking ſo to pleaſe thine enemie: for gaine, as couetous of lucre: for hope, either of the like, or better, thy gyft is not worth the name of a benefit.

Beni inutili. Things good yet vnprofitable.

Foure things are good, and yet doe little preuaile after a deede doone.
1. Wytte.
2. Conſideration after the deede.
3. Meditation.
4. And ſorrowe.

Sero ſapient Phriges, when *Troy* was ſackt, the Cittizens were wiſe: to ſhutte the ſtable doore when the ſteede is ſtolne, is to wiſhe for a ſhowre of rayne when harueſt is paſt: alſo when a fault is committed, tis good to enter into the conſideration of the follie, and to be ſorrowfull for the miſſe, yet they little or nothing profit.

Breuita. Breuitie.

Foure things cannot be of any long continuance.
1. A contentious man.
2. A fooliſh Tyraunt.
3. An vniuſt poſſeſſor.
4. And a prodigall ſpender./

Ariſtotle in his *Phyſicks* ſetteth downe this principle, *Nullum violentum eſt continuum*: and *Socrates* alledgeth this *Axiome*, euery exceſſe is both a vice and momentary. Where is diuiſion, there ſaith *Zenocrates*, is confuſion. And *Thales Myleſius* counted it a wonder of the worlde to ſee an olde Tyrant.

Citta. A Cittie.

Foure Cities more tha any other are ſcituated by the ſea.
1. *Genoa.* — The fyrſt rich.
2. *Venice.* — The 2. abounding.
3. *Cõſtantinople.* — The third full of merchandize.
4. *Pyſa.* — The 4. famous for honorable Citizens.

Venice is ſeated in the Sea, ſixe myles from anie firme Land, walled with the Ocean, and enuironed with Rocks, a Dukedomẽ both rich and mightie.

Foure Cities are greater then the moſt.
1. *Paris* in France.
2. *Mylane.*
3. *Florence.*
4. *Rome.*
In Italie.

Foure things doo ſpeciallie make a Cittie famous.

1. Antiquitie of building.
2. Nobilitie of Cittizens.
3. Victories wonne in the field.
4. And obſeruing leagues [and promiſes.

Lacedæmonia, *Thebes*, and *Athens*, the three lights of Greece, were famous for theſe foure poynts, being founded long before the reſt, bringing foorth many worthie Philoſophers and couragious Captaines, as *Epaminondas*, *Themiſtocles*, *Alcibiades*, and infinite others, which by their Proweſſe wonne many great and notable battailes, beeing ſo ſtrickt in their promiſes, that they choſe rather to die, then to be falſe to their confederates./

Foure things doo defende a Cittie.

1. Peace.
2. Wiſedome.
3. Feare.
4. And iuſtice.

Demoſthenes beeing demaunded what preſerued *Athens* ſo long in a floriſhinge ſtate, made this breefe aunſwere, the Cittizens delight in peace and quiet, the Orators are learned and wiſe, the Common people are fearefull to tranſgreſſe the Lawes, and the Magiſtrates delight to doo iuſtice.

Foure things doo make a Cittie deſert.

1. Inteſtine and ciuill warre.
2. Reſtleſſe enuie.
3. Want of victualles.
4. And iuſtice blinded.

Foure things doo driue a man out of a Cittie.
1. The wickednes of a tyrant.
2. Famine.
3. Prodigalitie.
4. And vntimelie gifts.

If wee read the Annuall recordes that Hiſtoriographers haue ſette downe, as true antiquaries of tyme, we ſhall finde, that nothing hath ſooner ruinated and ſubuerted Citties, then ciuill warres and enuie: for ambition creeping into the mindes of men through an enuious humour that feedeth their harts, ſtirreth them by aſpyring thoughts to ſtriue for a ſole ſupremacie, ſo the better to reuenge: as fell out betweene *Ptolomie* and *Cæsar*, *Sylla* and *Marius*, *Anthonie* and *Auguſtus*, which breeding ciuill warres, did almoſt ſubuert the ſtate of the *Romanes*.

Foure things doo make a Cittie habitable, and to be frequented wyth Straungers.
1. The preſeruation of iuſtice.
2. The bountie of ỹ Cittizens
3. Speedie gayne and returne of commodities.
4. And aboundance of victuals and neceſſaries.

The Authour in all his cenſures, ſetteth ſtill downe iuſtice as a cheefe pyller in a Commonwealth: arguing by this repetition, that nothing is of greater force in a Cittie, then to giue euery man his due, which *Tullie* ſetteth downe for the perfect

definition of that vertue, which (ſaith he) containes in it all other vertues.

Caſa. A houſe.

Foure things doo often make a mã to returne to his houſe.

1. The loue towards hys Wife.
2. The pleaſantneſſe of his houſe.
3. The want of companions.
4. And the aduerſitie of tyme.

Scipio the *Affrican*, hauing ſuffered ſo long his affections to be ledde a wrye, that hee fell into loue with hys Concubine, and ſo placing her in a Graunge place, abſented himſelfe from his wife, yet at laſt by ſecrete ſparks of good wil, which ſtill remained in his hart, calling to mind his wiues vertuous diſpoſition, returned home and forſooke hys follies.

Foure things driues a man from hys houſe.

1. Too much ſmoke.
2. A dropping roofe.
3. A fylthie ayre.
4. And a brawling woman.

Heere pollitiquelie is vſed a figure called *Clymax*, or *Gradatio*, where aſcending from the leſſe, hee endeth in the greater: for rehearſing diuers enormities that are able to driue a man from his houſe, at laſt hee concludeth with a brawling woman as the worſt & greateſt euil of al.

Conoſcere. Knowledge.

Foure things are impoſſible to be knowne or diſcerned.

1. The flight of a bird through the ayre.
2. The way of a ſhyp through the ſea.
3. The paſſage of a ſerpent ouer a ſtone.
4. And the way of a younge man in his youth.

Solomon in his Parables as hauing wiſedome giuen him from aboue, noting that the wayes of a young man are ſlipperie, and ſo ouerſhadowed with vanitie as they blinde the ſence: alludeth the knowledge of his follies to an impoſſibilitie, prooving by this Ænigmaticall kind of phraſe, that his thoughts and actions are builded vppon inconſtancie.

Foure things are eaſie to be knowne.

1. A valiant man in battaile.
2. A good Mariner in a tempeſt.
3. Good gold in the fornace.
4. And a freende in aduerſitie.

Amicus certus (ſayth the Poet) *in re incerta cernitur*, miſhappe is the true touchſtone of freendſhypp, and aduerſitie the tryall of friendes. *Curtius* had not beene known to be valiant, if he had not ſo worthilie withſtoode the Armie of Porſena: *Arſidas* had neuer beene prayſed to *Alexander*, for

a good Mariner, if hee had not beene a good Pylot in neceſſitie: neyther had *Damon* beene counted ſo faythfull to *Pythias*, if hee had not remained a pledge for his freende with *Dyoniſius* in *Sycillia*.

Carita. Charitie.

Foure things doo proceed from charitie.

1. Reuerence towards God.
2. Loue towards our neighbour.
3. Succour to the oppreſſed.
4. And inſtruction to them that erre.

The fruites of charitie are the perfect fulfilling of the Lawe, for Saint *Paule* ſayth, that if he had fayth, & ſolde all that he had to giue to the poore, and yet wanted loue and charitie, hee were like a tynckling cymball: and in theſe foure braunches of charitie, is made a perfect deuiſion of the Lawe, for he ſetteth down our duetie towards God, in giuing him due reuerence, and our duety towards our neighbour, in louing, helping, and inſtructing him. /

Coſtanza. Conſtancie.

Foure things doo induce conſtancie.

1. The feare of ſhame.
2. The feare of puniſhment.
3. The feare of fame.
4. And the feare of fraude.

Attylius Regulus was ſo conſtant in his promiſes, that he rather choſe death then any way to ſpotte his fame by feare eyther of puniſhment or miſerie.

Conſigliare. A Counſellor.

Foure things are neceſſarie for him ỹ giueth cõnſaile.

1. To heare the reaſons of both parties.
2. To conſider of that which he heareth with diſcretion.
3. To demaund equal hier to his pains.
4. To giue counſaile conformable to the Lawe.

To be partiall ſaith *Seneca* in giuing of counſayle, differeth nothing in proportion from trecherie, for the one deceiueth vnder the pretence of ayde, and the other vnder the colour of freendſhip.

Foure counſailes are profitable to man.

1. To ſtande far from ſtrife & brawles.
2. To preuẽt perils before they be paſt.
3. To leaue pleaſures that are moſte deſired.
4. And to make no choyſe of delicate viands.

Eſt virtus placidis abſtinuiſſe bonis : tis a great vertue ſaith the Poet, to abſtaine from things that are pleaſant, and therefore ſeeme good : for vertue euer goeth bare faced, but vice to allure with the more pollicie, hideth her impoyſoned hookes with a ſugered bayte.

Cortigiano. A Courtier.

Foure things doo appertaine to a Courtier.

1. To heare with ſapience.
2. To anſwer with prudence.
3. To be offenſiue to no man.
4. And to profit the Cittizen.

Baldeſſar in his Courtier hath the like principles. For *Gonſaga* ſetting downe certaine precepts, wiſheth that he be euery waie wiſe, both in hearing and ſpeaking, that hee liſten not to frivolous prattle, nor at anie time vtter talke of no importaunce, that hee be courteous and willing to pleaſe all, and eſpecially readie to pleaſe the Cittizen, for from him riſeth either his praiſe or infamie.

Foure things procure a man to be a Courtier.

1. Aboundance of riches.
2. Ambition and deſire of honour.
3. Integritie and quicknes of [wit.
4. And ỹ hope of rewarde by ſeruice.

Capitano. A Captaine.

Foure things are profitable for a Captaine in the warres.

1. Treaſure to make iuſt pay to hys Souldiours.
2. Store of meate and munition.
3. Multitude of Souldiers.
4. And wiſedome to know the condition of the enemie.

Wee reade in the Chronicles of the warres of the Turkes, that amongſt all the orders in his Armie, the Turke dooth vſe to giue great pay to his Janiſaries: by that meanes to make them both hardie and faithful. For in his warres againſt *Caſſanus* the Souldane, when hee had taken him, and found in his Treaſure, ſtore of coyne, and yet ſawe the minde of the man was ſuch and ſo miſerable, as he would not make francke pay to his Souldiers, he ſhutte him vppe in a Chamber with all his treaſure, and ſo ſtarued him to death. /

Four things doo belong to a Captaine in the wars.

1. Howe to ſet his ſouldiers in ſquadrons, with greateſt vantage againſt ỹ enemie.
2. Howe to foreſee the enemies intent.
3. To encourage thē cheerefully to fight.
4. And to leade his men brauelie to the battayle.

Phillip of *Macedon*, beeing demaunded why he was longer in ſubduing *Thebes* and *Athens* then of all Greece beſides, aunſwered, for that theyr Captaines were Philoſophers and Orators, able to perſwade more with their eloquence, then he was

to commaunde with his dignitie: whereby hee doth admoniſh, that one of the principall points of a good Captaine, is to exhort his ſouldiers with ſkill.

Four things ought euerie one that maketh war to conſider.

1. Of what power he is himſelfe.
2. What forces the enemy is able to prouide.
3. For what cauſe he taketh the warre in hande.
4. And what ſhall be the ſucceſſe of the battayle.

Foreſight (ſaith *Epictetus*) is the preuenter of repentaunce, and nothing is more preiudicial in a Captaine then to ſay (had I wiſt:) for vnleſſe the forenamed circumſtaunces be carefully conſidered, he may ſlyppe into ſundrie enormities.

Conditione humana. Humane condition.

Foure things do bewray the condition of man.

1. Hys ſpeech.
2. His ſecrecie.
3. The motion of his minde.
4. And his exterior geſtures.

Ex abundantia cordis os loquitur: alluding to our olde Engliſh prouerbe, what the hart thinketh, the tongue clack/eth: meaning heerby, that the affections of man are knowne by his ſpeech, as ſauoring of wiſedom or follie, of enuie, as louing

to backbite: of wrath, as vttering cholerick tearmes, and ſuch like.

Commandare. To commaund.

Foure things doo ruinate him ouer whom they commaund.

1. Loue.
2. Hate.
3. Feare.
4. Gaynes.

Ouid, although he wrote his works *De Arte amandi*, yet being willed by *Corynna* to ſette downe a perfect definition of loue. He ſaid it was a paſſion that he knewe not from whence it ſprung, what it was, nor to what end it tended: onely this by experience hee was able to auer, that it was an affection that commaunded nothing but loſſe. Where hate and couetiſe of gaines ruleth, ſaith *Socrates*, there looke neither for charitie nor honeſtie, for hate ſpringeth from enuie, and covetouſnes from iniuſtice.

Confinato. A baniſhed man.

Foure things are profitable for a baniſhed man.

1. To conſider the eſtate of them which are fallen.
2. To hope to better his eſtate.
3. To ſpend carefully.
4. And to ſeeke after gayne moderatlie.

When *Metellus* was baniſhed out of *Rome*, his friend *Naſtyca* gaue him this freendlie aduertiſe-

ment at hys departure: thinke thou art not (quoth he) the firſt that hath tryed his fortune: euer once hope to returne, be not prodigall, leaſt riot breede want: nor too couetous, leaſt thou purchaſe the hate of Strangers. /

Domandare. To demaund.

Foure things are profitable for him to conſider that demaundeth.

1. What he is that demaundeth.
2. Of whom he doth demaund.
3. For what cauſe he doth demaund.
4. And what it is he doth demaund.

Theſe circumſtaunces of demaunding, of giuing, of receiuing, or performing any duetie, the Reader may beſt learne in *Ariſtotle* his *Ethicks*, where they are diſcourſed of at large.

Dottore. A Teacher.

Foure thinges doe belong vnto a Teacher.

1. In the day to looke over the Lecture he hath.
2. In the night by meditation to call it to memorie.
3. Priuatly to reſolue his ſchollers in al doubts.
4. To be affable with them.

Foure things procure a Teacher to reade well.

1. The multitude of Schollers.
2. Great reward for his paynes.
3. The getting of greater knowledg.
4. And the hope to obtaine fame and honour.

The auncient Philoſophers, eſpecially *Ariſtotle*, was wont neuer to deliuer any newe principle in *Peripateo*, vnleſſe the night before he had thriſe called it to memory, by prooving *pro et contra* with himſelfe, ſo to ſeeke out the trueth of the *Axiome*: and for this his paines, as hee got immortall renowne, ſo he purchaſed great rewardes, not only at the hands of *Alexander*, but by other his ſchollers, of meaner calling: but ſo is the condition of time chaunged, as the Teacher paſſeth ouer his precepts wythout any great premeditation, for that his labour and induſtrie is ſo ſlenderly rewarded. /

Donna. A woman.

Foure things doo belonge unto a woman.

1. Beautie of the face, and proportion of bodie.
2. Chaſtitie of minde.
3. Honeſtie of manners.
4. And a familiar curiouſneſſe.

Crates the Philoſopher ſaid, that vnleſſe vertue

were added to beautie, how faire ſo euer the face were, a woman were moſt deformed: thincking the interiour perfection of the mind was of more force then the exteriour conſtitution of the bodie.

Foure thinges are deſired of women especially.

1. To haue a fayre young man to her huſband.
2. To haue many children.
3. To be decked wyth coſtlie apparell.
4. And to haue ſupremacie aboue others.

Plato in his *Androgina* ſaith, that of all the effects that moſt troubles and diſturbes the mindes of women, the deſire of ſoueranitie is ỹ moſt vehement: for ſo greatlie they hate to be ouer-ruled, that *Nynus* the king of *Babilon*, graunting his wife whatſoeuer ſhe would demaund in his whole Empire, ſhee choſe onely to rule three dayes as ſupreame in the Monarchie.

Foure things do greatly diſpleaſe womẽ.

1. That her huſband ſhould loue any but herſelfe.
2. That ſhee be croſſed wyth his frowardneſſe.
3. That her children want.
4. Or be taken away by vntimely death.

Although ſayth *Iuuenall* in his Satyrs, women loue to chaunge, yet it is death for them to allowe

their Huſbands ſuch limits, and therefore the Poet calles them inequall / proportioners of duetie.

Digiuno. Faſting.

Foure things belong vnto him that dooth faſt.
1. To eat with modeſtie.
2. To eſchewe ſinne.
3. To meditate of heauen.
4. To giue almes.

We ſee by this deuiſion, that faſting conſiſteth not in abſtaining abſolutelie from all kind of meates, for he wylleth to eate with meaſure, but in refraining from ſinne, in applying his thoughts about heauenly cogitations, and to be charitable : which indeede is the true faſt.

Dolore. Greefe.

Foure things are greeuous vnto a man.
1. The wickednes of his Children.
2. The loſſe of his poſſeſſions.
3. The promotion of his enemies.
4. And the fall of his freendes.

There is nothing ſaith *Salomon* that more greeueth a father, then to haue a fooliſh & vnrulie ſonne, for it maketh his heade full of gray haires, and letteth him from paſſing with quiet into his graue. *Cato* who was ſeuere in his actions, as he was halfe a *Stoick*, yet was ſayde to ſorrowe at the

happineſſe of *Cæſar*, and greeue at the fall of *Pompey*, the firſt his enemie, the ſecond his freende.

Dominio iniuſto. Vniuſt rule.

There are foure ſorts of men that rule vniuſtlie ouer others.
1. The vſurer.
2. The deceiuer.
3. The proude man.
4. And ỹ impudent.

Hardlie beſette are thoſe Cittizens, (ſaith *Socrates*,) where the foole ouer-ruleth the wiſe, the proude man the humble, where trueth is ſeruaunt to falſhood, and money taſk-maiſter ouer honeſtie./

Foure inconueniences doe ſpring from vniuſt rule.
1. Deceitfull reuerence.
2. Mortall enuie.
3. The hate of Superiours.
4. And the puniſhment of ſucceſſors.

Where we may note, that although hee which ruleth vniuſtlie, taketh a pleaſure in ſuch ſuperioritie, yet peſtilent & pernitious enormities are the fruites of ſuch delight: for the reuerence which they ſhew him, is doone more for feare then for loue, their dutie is hate ſecretlie, and their reuenge is to become enuious to his honours.

Diletto. Delight.

Foure things doo breede great pleaſure & delight.
1. A ſweete voice.
2. A fayre face.
3. Delicate meate.
4. And a cleere day.

There is no ſuch pleaſing obiect to the eye as beauty, nor none breedeth greater pleaſure to the eare, then an eloquent tongue with ſweete pronunciation. *Alexander* was neuer vanquiſhed with any exteriour delight, but with ſeeing the beautie of the *Amazon* Queene, and *Anthonie* took his felicitie in hearing the ſweete voice of the Egiptian *Cleopatra*.

Foure thinges doe greatlie pleaſe and delight a man.
1. A wife ſonne.
2. The ſight of riches.
3. Preferment to dignitie.
4. And reuenge vpon an enemy.

The wiſedom of the Sonne, ſaith *Eccleſiaſtes*, greatlie gladdeth the Father, and maketh his yeeres without number: for nature tieth vs with ſuch a ſtrickt league, as nature is greater in diſcent then aſcent, and greater is the affection that commeth from the father then from the ſonne. /

Danari. Money.

Foure ſorts of men doe get money.
1. Fraudulent perſons.
2. Couetous men.
3. Wiſe and diſcreete men.
4. And they which be prouident and carefull.

Four[e] things are gotten without the helpe of money.
1. The deſpiſing of a mans life.
2. Fooliſhnes.
3. Pouertie.
4. And ſickneſſe.

Ariſtotle in ſetting downe his happie man ſaith, be he neuer ſo vertuous, yet he cannot be *fælix* without money and riches: but we ſee that miſerie commeth ſo by fate, as we neede not the goods of Fortune to further it.

Difficulta. Difficultie.

Four[e] things are paſſing hard and difficulte vnto man.

1. To poſſeſſe an other mans goods and to reſtore them.
2. To ſee villanie offered him, and to holde his peace.
3. To receiue wrong, and not to bee ſorrowfull.
4. To haue things neceſſarie, and not to taſte of them.

The *Stoicks* which were *Apothoi* without paſſions, held opinion, that it was the cheefe poynt of vertue, not to be moued with any affections, neither to be gladded with proſperitie, nor to be daunted with aduerſitie, but to beare all chaunces alike if he were iniured: and therefore they made a combat with theyr affections, counting nothing vertuous that was not difficult. /

Dignita. Dignitie.

Foure things doo aduance a man vnto dignitie.

1. Wealth.
2. Reaſon.
3. Science.
4. And iuſtice.

The readie way ſaith *Zenophon* to preferment, is knowledge and vertue, for they which climbe vnto dignitie by other means, are vnworthie ſuch good fortune.

Deſiderio. Deſire.

Foure things are greatlie deſired, and ſought for of men.

1. Store of money.
2. Fulneſſe of knowledge.
3. Continuall quiet.
4. And perpetuall ioy and mirth.

Plato beeing demaunded what he moſt deſired in the whole world, aunſwered, knowledge: whereof hee was troubled with inſaſietie, to obtaine which, hee paſſed throughout all Greece and Egypt.

Dominare. To rule.

Foure ſorts of men are greatly deſirous to beare rule.

1. The poore, to get that is other mens. — The firſt are mortall to cittizens.
2. The rich, to defend & keepe ẏ they haue got. — The ſeconde may be ſuffered.
3. The iniuried, to make reuenge. — The thirde doe often harme.
4. The good, to defende the Cittie. — The fourth do greatlie benefit.

Ariſtotle in his deuiſion of the Common-wealth, appointeth the democracy or popular eſtate to be the worſt of all gouernments, and therefore concludeth, they deſire greatly to raigne, as men factious & deſirous of noueltie.

Danno ſenſa rimedio. Loſſe without remedie.

Foure things may be taken away frō man which can neuer be reſtored.
1. Virginitie corrupted.
2. Lyfe loſt.
3. Fame crackt.
4. And a member cut off.

Byas the Philoſopher, when by ſhipwracke hee had loſt all his goods, yet boldlie and merrilie could ſay, *Omnia mea, mecum porto*: thinking that riches loſt, might bee got againe by learning. But *Themiſtocles* when hee was by the *Oſtraciſme* vniuſtlie baniſhed from *Athens*, ſayd, I haue loſt that I ſhall neuer recouer, (fame) for the *Græcians* that are ill, will thinke I haue deſerued ill.

Dono ſenza danno. A gift without loſſe.

Foure things a man may gyue without loſſe.
1. Knowledge when he inſtructeth one.
2. Fame when a man praiſeth one.
3. Reuerence when a man ſheweth curteſie.
4. And fayre language.

There are two things ſaith old Maiſter *Gower*,

that a man may be prodigall of without offence: of his cap in dooing reuerence, of his tongue in giuing good ſpeeches: which two are freelie giuen, greatly conſidered, and without any loſſe or detriment.

Delitto. Sinne or offence.

Foure thinges are nouriſhed in ſinne.

1. The offence when it is not felt.
2. To conuerſe and company with him that ſinneth.
3. To eſcape vnpuniſhed.
4. And to profit by ſinne.

Saint *Auguſtine* hath this golden ſentence, that *Conſuetudo peccati tollit ſenſum peccandi*: the cuſtome of ſinning taketh away the feeling of ſinne: ſo that offences without remorſe are halfe incurable. To accompany with ſinners, to eſcape without puniſhment for the fault, and to profit by the ſweetnes of ſinne, draweth men headlong into manie miſeries. /

Diuulgare. To manifeſt.

Foure things hurt being manifeſted.

1. An offence committed.
2. Ill gotten goods.
3. A mans owne fooliſhnes.
4. And riches vnder a Tyrant.

For a man hauing committed a faulte, to detect himſelfe, or to be the heralde of his owne follies, is a point of extreame madneſſe, but to bewray his

wealth vnder the gouernment of a Tyrant, is to giue himſelfe a pray to the oppreſſour.

Dio. God.

Foure things are greatlie acceptable vnto God and vnto men.

1. The concorde of brethren.
2. The loue of neighbours.
3. Quiet between man & wife.
4. The repentance of ſinners.

Dauid the holie Prophet, as inſpired and wondring at the concord of bretheren, cryeth out with vehemencie of ſpirit, *Ecce quam bonum, et quam iucundum, habitare fratres in vnum*: comparing their loue to dewe that dropt on the Hill of Hermon, and to the oyle that ranne downe vpon *Aarons* beard: for the ſweete conſent and agreement in marriage, he addeth a bleſſing, that their children ſitte about their Table, and for the repentance of ſinners, hee ſaith the Angels makes ioy in heauen.

Eccellenza d' Huomini.

Foure excellent men in foure ſundry Nations.

1. *Iudas Maccabeus* in *Iudea.*
2. *Charles* the greate in Chriſtendome.
3. *Saladyne* amongſt ỹ *Saraſines.*
4. And *Auguſtus Cæſar* amongſt the *Pagans.*

Felicita. Felicitie.

Foure ſorts of men are happy diuerſlie.

1. He that diligently ſerueth God.
2. He that directeth his actions after a good courſe.
3. He that contemneth the vanities of the world.
4. And hee ỹ by an other mans miſhap is learned to beware.

He meaneth not heere felicitie as *Ariſtotle* dooth in his *Ethicks*, by riches, byrth, parentage, beautie, or other gifts of nature and fortune, but he accounteth him happy that ſerueth God, walketh in his waies, & by other mens harmes can auoide the like miſhap.

Foure ſorts of felicitie doo make men moſt vnhappie and miſerable.

1. The multitude of children.
2. Aboundance of riches.
3. To rule a Prouince.
4. And to haue many freendes.

Although children be a bleſſing of God, yet ſo it oft falleth out, that the number of them beeing many, it maketh a man full of cares to prouide thinges neceſſarie, and amongſt manie, it cannot be, but commonlie ſome wyll prooue infortunate: as of them, ſo of freendes, for *Pythagoras*,

amongſt his *Ænigmaticall* precepts, hath this for one: Eate not with many hands. Meaning, not to companie with manie freendes, for neceſſitie vrgeth that ſome prooue trecherous.

Figliuolo. A ſonne.

Foure bands tyeth the ſon to the father.

1. To reuerence him.
2. To obey him.
3. Not to giue him occaſion of ſorow.
4. And to releeue him when he is olde.

Plinie in his Naturall Hiſtorie ſaith, that the young Storke, when he ſeeth the olde is ſo weake & ouer-growen with / yeeres that he cannot flie, not onely prouideth victuaile for his nouriſhment, but to ſollace, carrieth him about on his backe: which curteſie, the *Grecians* called *Antipelargein*, keeping his picture in their houſes, to give thereby example and preſident of duetie to their children.

Fede. Fayth.

Foure things doo iſſue and proceed from fayth.

1. The certaintie of things not ſeene.
2. The goodneſſe of life.
3. The foode of the ſoule.
4. And the worſhipping of God.

The effects and fruites of faith are ſufficiently diſcourſed by S. *Paule* to the *Romaines*, and in the

Epiſtle of S. *Iames*, to which places I refer the curteous Reader.

Fanciullo. A childe.

Foure properties are in Children.
1. To be ſoone angrie.
2. To be ſoone reconciled.
3. To forget quicklie.
4. And to play with their equals.

Theſe properties of a child were good to be found in olde folkes, that although they tooke occaſion of offence, yet they might quicklie forgiue and forget the faulte. A yong man that was about to marrie, came to *Pittacus* one of the ſeauen Sages, to aſke his counſayle what maner of wife he ſhould chooſe: the Philoſopher ſtraight gaue him this aunſwer, goe and play amongſt children: whether when the yong man came, hee founde them vnwilling of his company, going to a play that they had, which was, euerie man chooſe his peere: by this he was admoniſhed to match with his equall.

Forza. Force.

To foure good works good men are forced vnto as it were by conſtraint.
1. To promote the vertuous.
2. To puniſh offenders.
3. To honour vertue.
4. And to releeue the oppreſſed. /

Vbique in pretio habetur virtus, ſaith *Chilon* the

Lacedæmonian: vertue is generallie honored: for when *Ouid* was baniſhed from *Rome*, and liued amongſt the barbarous *Geeates*, yet hee was there loued for his learning, courteſie, and good behauiour: much more doo good men ſeeke to aduance them that are vertuous.

Fatila. Labour or induſtry.

Foure things cannot be obtayned without labour and induſtrie.
1. Excellent prayſe.
2. Great knowledge.
3. Wealth or goods.
4. And rule or power.

The ſlothful man (ſaith *Cicero*) ſleepeth in his own want, whereas *Nihil eſt tam durum quod non ſolertia vincat*. *Hercules* had neuer beene famous but for his labors: *Hector* had neuer ſo long beene a defence for the *Troyans*, had hee not beene (*patiens laboris*,) able to endure labour and trauell. Tis hard (was *Apelles* the Painter wont to ſay) for him that will not labour, to excell in any art.

Falondia. Eloquence.

Foure things make a man eloquent.
1. Boldneſſe.
2. Underſtanding.
3. Delight.
4. And vſe.

Demoſthenes who was counted the moſt eloquent Oratour that euer Greece afforded, was a long time

with-holden from the barre for pleading, becauſe he was baſhfull, in ſo much that they neuer hoped of his ſucceſſe, till on a day imboldened by the preſence of his many freends, he prooued the moſt eloquent man of his time.

Gouare ad altrui. To pleaſure others.

Foure thinges pleaſure others more then thẽſelues.

1. Birds in making their neſts.
2. Bees in working of honey.
3. Oxen in wearing the yoke.
4. And ſheepe in bearing wool.

Gola. Gluttony.

Foure thinges are enemies to gluttonie.

1. The carefulneſſe of gayning.
2. The mortifying of the bodie.
3. To combat with hunger.
4. And the deſire of money.

Foure things doo make a man gluttonous.

1. To lye in an Inne.
2. To follow the Courte.
3. To haue great reuenewes.
4. And to take continuall eaſe.

The effects of gluttonie are manifold, proceeding frõ ſundrie cauſes, and breeding infinite enormities, which prooue pernitious both to ſoule and

bodie. Wealth bredde it in *Heliogabalus*, *Nero*, and *Caligula*. Eaſe in *Lucullus*: following of the Courte in *Rodericus*: but *Socrates* was ſo farre from this vice, that he would not ſalute him that was infamous for gluttonie.

Gouernatore. A Gouernour.

Foure things ought to be obſerued by a good Gouernour.
1. To vſe equalitie.
2. To maintain plentie.
3. To heare gentlie.
4. And to preſerue iuſtice.

Cicero was therefore called by the popular ſort *Pater Patriæ*: for becauſe he founded ỹ Law in *Rome*, which was called *Lex Annonæ* for the prouiſion of victuals, alwaies by pollicie ayming at plentie: and *Antoninus* the Emperour was therefore called *Pius*, becauſe ſo curteouſlie he would heere euerie mans complaint.

Guadagno mentito. Gaine falſified.

Foure ſorts of men ſay they gayne more then they doe.
1. A player of Comedies.
2. An Aduocate.
3. A flatterer.
4. A Phiſition.

The / Aduocate by manifeſting more gaines then hee getteth, and ſo likewiſe the Phiſition, thinke to procure their Clyants or Patients to more liberalitie.

Foure ſorts of men ſweare they gayne leſſe then they doo.

1. The gouernour or ruler of another mans goods.
2. The huſbandman in reaping his ſeede.
3. The Merchaunt by ſale of hys Merchandiſe.
4. The Dicer of ỹ which hee winneth.

Tullie in his *Officies*, intreating exactlie of duties, allowes not ſuch libertie either to Merchaunts, Farmers, or Rulers, for (ſaith he) *Honeſtas ante ponenda eſt vtilitati* : trueth and honeſtie ought to goe before commoditie.

Giudice. A Iudge.

Foure things belong vnto a Judge.

1. To heare curteouſlie.
2. To aunſwere wiſelie.
3. To conſider ſoberlie.
4. To giue iudgment impartially.

Foure thinges doe ouerthrow iuſtice.

1. Loue.
2. Hate.
3. Feare.
4. And gaine.

Cambyſes, noting howe freendes through loue, briberie through gaine, enemies by hate, and dignitie by feare did peruert iudgment, taking one in the faulte of iniuſtice, cauſed him to be fleyed quicke, and his ſkinne to be hunge vppe ouer the

ſeate of iudgment: and then placed his ſonne that was ſo tormented, in his roome, to the end that hys fathers puniſhment might learne him to become more warie. /

Grauezze del' huomo. Heauie things vnto man.

Foure things are moſt heauie vnto man.

1. To ſerue an ingratefull man.
2. To intreate and not be heard.
3. To doo well and not be rewarded.
4. And to looke for that neuer happeneth.

Or

To lye ſicke.
To be poore.
To ſtande in ſuſpence.
To lie in priſõ.

There is no one thing more heauie and burdenous vnto man, then to beare the ingratitude of a thankleſſe perſon: or hauing deſerued well, not to be iuſtly rewarded. The exile *Themiſtocles* ſuffered, greeued him not ſo much as the vnkindneſſe of his Countrimen, who in requitall of his ſo many gotten victories, rewarded his valoure with baniſhment.

Four[e] things are more heauie to man aboue the reſt.

1. To liue with a fooliſh familie.
2. To haue ſtore of wicked [children.
3. To conſume that is gotten lauiſhly.
4. To be ouer-ruled of an [enemie.

Theſe thinges are heauie, in that they are eyther contrarie to the nature or diſpoſition of man, for there is none ſo meane nor baſe, but would grudge to be in ſubiection to him that he hateth.

Giouane. A young man.

Foure things ought a young man to doo.
1. To ſeeke after riches.
2. To delight in honour.
3. To procure freendſhip.
4. To abſtain frõ things vnlawful.

Zenophon deſcribing the duties of a young man, willeth him to be ſparing, & an enemie to prodigalitie, which was noted in *Alcibiades*, who was wont to ſay, that therfore he would be giuen to frugalitie in his youth, that in his age he might be liberall. *Epaminondas* beeing but a childe, / offered ſacrifices to the Gods, that he might doo nothing but that which was vertuous and honourable.

Foure things young men cannot eſchew.
1. The approching of olde age.
2. The loſſe of a freende.
3. Infortunate chaunces.
4. Nor the aſſault of death.

Time (as the olde prouerbe is) tarrieth no man. Olde age, as *Tullie* ſaith in his booke *De Senectute* ſteleth vppon vs by degrees, and by neceſſitie, that it is aſſured to vs by fate: for euery day ſaith *Zeno*, we wexe olde, youth hath no priuiledge againſt

fortune, and as ſoone commeth the yong Lambe to the Butchers ſhambles as the olde ſheepe.

Giouanetto. An vnbridled youth.

Foure things are oft the faultes of youth.

1. To abuſe their patrimonies.
2. To deſpiſe correction.
2. To ſnare themſelues in vice.
4. To make no account of profit.

A certaine inhabitant of the Cittie of *Pyſa*, beeing demaunded why the ſtate of theyr Cittie did ſo ſore decay, fetching a deepe ſigh made thys aunſwere: our yong men are prodigall, our old men are too affectionate: wee haue no diſcipline for offences, nor no puniſhment for ſuch as ſpende their yeeres in idleneſſe.

Guerra. Warre.

Foure daungerous effects proceed from warre.

1. It maketh a Cittie deſo-
2. Breedeth famine. [late.
3. Forceth the people to depart.
4. And for puniſhment hath pouertie.

One going about to prooue that generally there is *viciſſitudo omnium rerum*, argueth thus: peace breedeth plentie, plentie pride, pride warres, warres pouertie, pouertie / peace, and ſo forth: alleaging

that of conſequence manie diſcommodities doo proceede from the Altar of Mars.

For foure things it is lawfull to make warre.
1. For fayth.
2. Juſtice.
3. Peace.
4. And libertie.

Such was the warres that *Hanniball*, attempted againſt the *Romaines*, for after that he had giuen his fayth to the Senate of *Carthage* that hee would reuenge theyr iniuries, he ſealed his promiſe with his blood. *Scipio*, beeing demaunded why the *Romans* made ſuch hote warres with the *Numantines*, aunſwered, we ſeeke for peace at the walles of *Numantia* with the ſworde.

Huomo. A man.

Foure things are deere vnto men.
1. Carefulneſſe to gaine.
2. Sparing to preſerue riches.
3. Patience in iniuries.
4. And abſtinence for offences.

Plato beeing demaunded by *Dioniſius* the Tyrant of *Sycillia*, whereof he coulde boaſt: in this quoth the Philoſopher, that I can ſuffer iniuries with patience.

Foure things doo fortefie a man more then others.
1. Beautie of bodie.
2. Wiſedome of mind.
3. Laudable fame.
4. And eloquence.

Neſtor was a ſtay to the *Græcians* for his wiſedom, *Abſolon* was loued of all Iſraell for his beautie : *Alexander* was guarded with the ſtrength of his fame, and *Vliſſes* was deſired of *Agamemnon* becauſe he was eloquent.

Foure things are verie great in man in this preſent age.

1. The knowledge of a mãs ſelfe.
2. Diſſimulation in iniuries.
3. To gouerne well a familie.
4. And rule in the hands of a woman. /

The firſt precept that the ſeauen Sages preferred as cheefe of their principles to *Apollo* at *Delphos*, was *Noſce te ipſum, know thy ſelfe :* which whoſoeuer (ſaith *Cleobulus*) obſerueth, neither is proude in proſperitie nor diſpairing in aduerſitie. *Thales Mileſius* beeing demaunded what was the point of a wiſe man, to diſſemble quoth hee an iniurie.

Foure things make a man perfect.

1. To worſhip God ſincerelie.
2. To loue his neighbour hartilie.
3. To doo to others as he wold be doone vnto.
4. And to wiſh no worſe to others then to himſelfe.

Alteri feceris, quod tibi fieri non vis : meaſure another mans actions by thine owne deſires.

Foure ſorts of men doo diſpleaſe both God and the world.
1. A poore man proude.
2. A rich man a lyer.
3. An olde man Lecherous.
4. And one that ſoweth diſcord betweene bretheren.

The meaning or gloſſe vpon this, I referre to the Prouerbs of *Solomon.*

Ira. Anger.

Foure things doo grow of anger.
1. The trauell of the mind.
2. Ignoraunce of a mans ſelfe.
3. Uniuſt dealing.
4. And an inequall ſentence.

Ira breuis furor ſaith *Socrates*, anger is a ſhort madnes, which diſquieteth the mind as with a lunacie: it maketh a man forget himſelfe, to paſſe the bounds of iuſtice, and to doo all things contrarie to equitie and reaſon./

Foure things bring forth anger.
1. Contempt.
2. Villanie.
3. Ingratitude.
4. And iniuſtice.

Foure things appeaſe anger.
1. Sweete words.
2. Reuenge.
3. Satis-faction.
4. And pouertie or want.

A milde aunſwer ſaith the wiſe man appeaſeth choller, and there is no greater bridle to furie then

curteous language: the worſt ſalue for anger is reuenge, for it chalengeth no more by extremitie. The ſurest reconciliation, ſaith *Boccace*, is ſatisfaction, for it glutteth anger wyth Lawe.

Inuidia. Enuie.

Foure things doo ſpring frõ Enuie.
1. The greefe of the enuious.
2. The ruine of the enuious.
3. The diuiſiõ of the people.
4. The deſtruction of ỹ citie.

Or thus.
1. An afflicted life.
2. Calamitie.
3. Surcuidrie.
4. And pouertie.

Well and wiſelie ſaith the Poet, *Inuidus alterius rebus macreſcit opimis*, the enuious man wexeth leane wyth the fatneſſe of his neighbor, for he ſeeth nothing that proſpereth, but breedeth his diſcontentment: all good ſucceſſe is a torment to his mind, and his happineſſe conſiſteth in the vnhappineſſe of others.

Four[e] things bring forth Enuie.
1. The deſire of honour.
2. The greedines of gaine.
3. The felicitie of others.
4. And the hate towardes our neighbour. /

Had not *Cæſar* beene tickled with an inſatiable deſire of honour, he had neuer ſo greatlie enuied *Pompey*. Had not *Craſſus* beene without meaſure

in his couetiſe, he had not ſo deepelie enuied *Mætellus*. The felicitie of others, is a ſpurre to an enuious perſon. For as *Mantuan* in his *Eglogues* auerreth, he thinketh his neighbors profit (though leſſe) yet alwaies greater then his owne.

Vicinumque pecus grandius vber habet.

Foure things doo race out enuie.
1. The priuation of power.
2. Want.
3. The mortifying of the ſenſes.
4. And the deſire of vertue.

They which enuie other mens good fortunes beeing aſpyred, and growne to preferment, and after abaſed : ſhame ſo at their fall, and at their owne defect, as they ceaſe to enuie, more for greefe then good nature.

Infermo. A ſicke man.

Foure things muſt a ſicke man doo.
1. Obey the Phiſition.
2. Spend largely in things neceſſary.
3. Haue confidence in the Phiſition.
4. And comfort himſelfe with hope.

Alexander the great, beeing taken with a greeuous ſickneſſe, had Letters ſent him to beware of *Phillip* hys Phiſition, for he had agreed with *Darius* for a ſumme of money to poyſon him : as

Alexander had read the Letters, *Phillip* came in with a potion to miniſter, which notwithſtanding the former contents, he dranke, deliuering the Letter while he was drincking to *Phillip*, ſuch confidence had that mightie Monarch in his Phiſition.

Ingratitudine. Ingratitude.

Foure ſorts of men do forget a good turne.

1. A young childe.
2. A proude man by promotion.
3. A proude man by nature.
4. And a priſoner freed from priſon./

Pride is the verie mother of Ingratitude, for *Alexander* neuer grew to be vnmindfull of benefits, till he would bee honoured with *Perſian* ceremonies, and called the ſonne of *Iupiter*.

Impoſſibilita.

Foure things are impoſſible to promiſe.

1. Continual ſecuritie on the ſea.
2. Alwaies to haue a cleere ſkie.
3. Flowers in Winter.
4. And in the ſpring ſnow.

The conditions of the Sea and the Heauens, ſayth *Marrot* in his *Epigrams*, are like to Womens thoughts, euer wauering and inconſtant: and therefore rightlie did the Poets faigne *Venus* to

be borne of the Sea, ſith ſhee, and all vnder her influence are ſo vncertaine.

Infelicita. Infelicitie.

Foure ſorts are vnhappie and *infelices.*

1. Hee which is fallen vnder ſome deadlie ſinne.
2. He which can doo good and doth it not.
3. He which is ignorant & wil not learne.
4. And he which can inſtruct and will not teach.

The greateſt vnhappineſſe which falleth to man in this world, is ſinne, for that without repentance it is a depriuation of the fauour of God. And in the Goſpell hee commaundeth him to be caſt into vtter darknes, that hid his talent in the ground, and would put it to no vſe.

Inſatiabilita. Inſatietie.

Foure things are inſatiable and haue neuer inough.

1. Fyer.
2. Earth.
3. Hell.
4. A Woman. /

Inurbanita. Inciuilitie.

Foure things make a man vnciuill.

1. The motions of anger.
2. The ſting of want.
3. Couetouſneſſe.
4. And enuie.

Theſe affections ouer-ruling reaſon and the ſences,

make a man ſo farre to forgette himſelfe, as he paſſeth the bonds of humanitie: *Craſſus* grew ſo couetous, that in his age he became halfe a *Tymoniſt*, and *Manlius Naſica* had ſuch delight in his Country tillage, that he ſo little frequented the companie of men, as he got the name of *Inurbanus*.

Inimicitia. Enmitie.

Foure things doo breede enmitie.
1. Diſhoneſt ſpeeche.
2. Iniuries.
3. Couetouſneſſe.
4. And diſdaine.

Diſdaine bred the factious enmitie betweene *Sylla* and *Marius*: diſhoneſt ſpeeche betweene *Tully* and *Anthony*: iniuries betweene *Catelyne* and the Counſel: Couetouſnes betweene *Agathecles* and *Myſettus*.

Inganno. Deceite.

Foure things deceiue a man.
1. The loue of wealth.
2. Too much wine.
3. Sugred words.
4. And deſire of gayne.

They of *Lacedæmonia*, when the warres were moſt hote betweene them and the *Athenians*, refuſed to admit *Demoſthenes* for an Embaſſadour, ſo greatlie did they feare to be deceiued by his eloquence. *Mydas* was deceiued with his golden wiſh, and *Alexander* found the greateſt deceite amidſt his cuppes. /

Luſſuria. Lecherie.

Foure eſpeciall effects of Lecherie.

1. It defileth both bodie and ſoule.
2. It weakeneth the ſences.
3. It waſteth the patrimonie.
4. And haſteneth on olde age.

Salomon in his booke of Wiſedome, dooth bitterlie inueigh againſt this vice, as the principall of all other deadlie, in that this in one action offendeth both Tables of the Lawe, and ouerthroweth the welfare of a mans owne ſelfe, which *Demoſthenes* no doubt conſidered whē he ſaid at the doore of *Lais* the harlot *Nolo tanti pœnitentiam emere.*

Foure things doo further Lecherie.

1. Sweete wines.
2. Delicate meates.
3. Familiaritie with women.
4. And delight in eaſe.

Truelie ſayth the Poet, *Et venus in vinis, ignis in igne fuit.* Meaning that the liquour of *Bacchus* is like Oyle to quenche the flames of *Venus*, and that gluttony is halfe an efficient cauſe of lecherie. *Alexander* was continent as long as he was ſober, and amidſt the warres he neuer gaue his minde to loue, but when he neuer ſo little gaue himſelfe ouer to eaſe and banquetting, then he found that *Epheſtion* truely tolde him, *In otio amor.*

Foure things doe aſſwage lecherie.
1. The vſe of water.
2. The coldnes of meates.
3. Abſence from women.
4. And continuall labour.

Romulus forbad any virgine to drinke Wine, as a liquour greatlie preiudiciall to modeſtie, and *Pythagoras* who was famous for his abſtinence, vſed only water and colde hearbes, knowing this prouerbe to be true, *Sine Cerere et Baccho fugit Venus*, vſing continuall labour as an *Antidote* againſt wanton affections: which *Ouid* preſcribeth / for a principle in his *Remedio Amoris.*

Otia ſi tollas periere Cupidinis Arcus,
Contemptæque iacent eſt ſine Luce faces.

Lymoſina. Almes.

Foure ſorts of almes.
1. To giue to the poore.
2. To pardon him that offendeth.
3. To admoniſh him that ſinneth.
4. And to rayſe him from his errour that is amiſſe.

Where we may note, that euery good action which profiteth our neighbour, is as it were *Quædam ſpecies Elymoſynæ*, a kind of almes.

Leggierezza apparente. Lightnes ſo ſeeming.

Foure things ſeeme light, and yet are of great importance.

1. To honor euery man in words.
2. To ſay the trueth.
3. To offend no man.
4. To accompanie with good men.

Things which ſeeme eaſie to be doone, and yet in performaunce are of great weight: for as *Socrates* ſaith, alluding to that ſpoken in *Eſdras*, there is nothing greater then the truth: heerin ſaith *Pyttacus* doo wee reſemble the Gods, if we endeuor to offend no man.

Lingua. A tongue.

Foure things proceede from an euill tongue.

1. The ſeede of diſſention.
2. The hurt of other mens fame.
3. Wicked miſconſtruing.
4. And the inſtruction of euill.

For thys cauſe did crooked *Æſope* bring his Maiſter tongues, as the worſt meate in all the market, meaning that there is no vice ſo bad which a wicked tongue cannot vtter, ſowing ſtrife, diſſention, and ſlaunder, procuring murthers, and infinite other miſcheefes. /

Liquore. Liquor or moyſture.

Foure kind of liquors are neceſſarie more then anie other.
1. Water.
2. Wine.
3. Hony.
4. And oyle.

Auicen in his *Aphoriſmes* ſayth, that whatſoeuer is neceſſarie is not exceſſiue: therefore he doth appoint theſe foure liquors as principall aboue the reſt, for that hardlie Phiſicke can be exerciſed if one of theſe ſhold be wanting.

Medico. A Phyſition.

Foure things doe belong to a good Phiſition.
1. To ſearch out the occaſion of the diſeaſe.
2. To apply medicine in time.
3. To viſite his Patient often.
4. To comfort the ſicke cunninglie.

Hippocrates was of this opinion, that it was more cunning to ſearch out the nature of the diſeaſe, then after it was knowne to apply the Medicine: for quoth hee, ſooner dooth the eye diſcerne the ſimple, then the imagination conceiue the ſickneſſe. It is reported that *Galen* was pleaſant and merrie of diſpoſition, which thing in a Phiſition is precious.

Martirio. Marterdome.

There be foure ſorts of martirdome without ſhedding of blood.

1. Virginitie in youth.
2. Abſtinence in aboundance.
3. Humilitie in proſperitie.
4. And patience in tribulation.

Thys word *Martir* beeing a Greeke worde, ſignifieth onelie a witneſſe, as he is counted a Martyr which ſealeth his Chriſtianitie with his bloode, thereby witneſſing the firmneſſe of his faith: ſo they which ſtriue againſt the three enemies which S. Iohn ſpeaketh of, namely ỹ pride of / life, the luſt of the eye, & the concupiſcence of the fleſh, may be called Martyrs, as witneſſing their cleere conſciences by the mortification of rebellious affections.

Mercante. A Merchant.

Foure things doo belong to a Merchant.

1. Diſcretion in bargaining.
2. Care in ſelling.
3. Sure of hys promiſe.
4. And affability with his cuſtomers.

Marito. A Huſband.

Foure things ought a huſbande obſerue towardes his wife.

1. To keepe her at her worke.
2. To make her ſtand in feare.
3. To cheriſh her carefullie.
4. And to clothe her comelie.

Cato the Cenſor made a Lawe in *Rome*, that ſuch wiues as their huſbandes founde idle or were ſtubborne, ſhould haue no reuerence done them by theyr children in publique places: eſteeming them vnworthie anie honour, that could not by their vertues profit their houſhold.

Moglie. A Wife.

Foure thinges ought a wife to haue care of for the loue of her huſband.

1. To loue him aboue al men.
2. To ſeeke the meanes of his credite.
3. To cõfort him in ſorrowes.
4. And to haue care herſelfe of his perſon.

Lodouicus Viues in his inſtruction of a Chriſtian Woman, hath ſo well handled theſe poynts, as I referre the courteous Reader to the conſideration of his learned workes. /

Morte. Death.

Foure things are worſe then death it ſelfe.

1. An olde man to be poore.
2. He that is depriued of his ſences.
3. A ſinner drowned in ſinne.
4. And a ſicke man holden in praiſe.

Caliſthenes the Philoſopher and freende of *Alex-*

ander the great, choſe rather to drinke poyſon, that *Lyſimachus* gaue him, then liue diſtreſſed in pryſon. Death is the end of miſerie, and ſweeter then beggerie in age, which is the cheefeſt miſerie.

Foure things kill a man before his time.
1. A fayre wife diſhoneſt.
2. The ſting of melancholie.
3. Impoyſoned meates.
4. And corrupted ayre.

The Melancholicke humour, or rather Melancholick conſtitution, ſayth *Auicen*, is ſo contrarie to the vitall ſpirits, beeing colde and dry, that where it maketh any deepe impreſſion, it inferreth ſpeedie death, by killing of the naturall heate, the maintainer of life.

Mutabilita. Mutabilitie.

Foure things are verie mutable.
1. A mans will.
2. The winde.
3. Fortune in proſperitie.
4. And the countenaunce in action.

Natura hominum (ſaith the Poet) *eſt nouitatis auida*: men are deſirous of nouiltie, and theyr willes are ſo momentarie, as they change almoſt at the ſight of euery obiect: wherevnto alludeth our old Engliſh prouerbe.

Wynters wether, and womens thought.
And Gentlemens purpoſes chaungeth oft. /

Miracolo. A miracle.

There are foure vniuerſal miracles.

1. That a Tyrant hated keepeth a kingdome in ſubiection.
2. That in war the leſſe number hath the victorie.
3. That the poore take not the treaſure frō the rich.
4. That moſt men ſtand wayting on deceit.

Cleobulus meruailed greatlie how tyrants did raigne amongſt the multitude, when vertuous Princes are faine to haue guardes for their perſons. *Pythagoras* beeing demaunded what ſtrange things he had ſeene in his trauell, recounted this for one, that hee ſawe fraude and guile attended on with manie ſutors.

Negotio. Buſineſſe.

Foure things are to be conſidered in euerie buſines.

1. Neceſſitie.
2. Lawe.
3. Honeſtie.
4. And profit.

Thys is moſt learnedlie and largelie handled by *Tullie* in his *Offices*.

Naſcondere. To hyde.

There are foure things cannot be hydden.
1. The cough.
2. Loue.
3. Anger.
4. And ſorrow.

Theſe affections are addicted to much impatience, and maketh a man ſo paſſionate, as they are almoſt impoſſible to be concealed.

Natura. Nature.

Foure things doo alter and change the nature of man.
1. Honor or preferment.
2. Extreame loue.
3. Womens allurements.
4. And wine. /

Honores mutant mores, honours chaungeth manners, and the cuſtome of life ſaith *Plutarch*, is alienated by dignitie : for *Nero* who beeing the ſcholler of *Seneca*, was moſt vertuous, no ſooner came to the Empire but he prooued moſt vicious. *Alexander* the great, of himſelfe was patient and continent, but once ouercharged wyth Wine, he chaunged his nature, and became moſt furious and luxurious.

Obſtinatione. Obſtinacie.

Foure ſorts of men are peremptorily obſtinate.

1. A Tyrant in retayning his gouernment.
2. An Hereticke in the wickedneſſe of his fayth.
3. An accuſtomed ſinner in his ſinnes.
4. The poſſeſſour of an other mans wealth.

The difference that the auncient Fathers doo make betweene a Schiſmaticke and an Hereticke, is, that the Schiſmaticke doth erre from the trueth, but as it were in ſuſpence, for that he doubteth of the trueth, and therefore eaſilie to be recalled: but the Hereticke, as one blinded in his owne conceit, obſtinatlie and peremptorilie perſiſteth in his hereſie, ſo that one of the Doctors of the Church hath this ſaying: *Errare poſſum, hereticus eſſe nolo.*

Offeza ſenza Giouamento. Offence without profit.

Foure things offend much and profit nothing.

1. Barraine lecherie.
2. Hateful ſorrowe.
3. A vaine thought.
4. And byting enuie.

Thales Myleſius was wont to ſay, that two kinde of men were miſerable in this world: he that was penſiue and ſorrowfull without redreſſe, and he

that troubled hys mind with thoughts that returne to no effect. /

Occhio. The eye.

Foure things doo delight the eye.
1. A fayre countenaunce.
2. A pleaſant coloure.
3. Exteriour ornaments.
4. And cleerenes of the ſkye.

Opinione d' hanere. Opinion or conceit in hauing.

Of foure things a man hath more ſtore then he thinketh.
1. Of enemies.
2. Of ſinnes.
3. Of yeeres.
4. And of debts.

The good Emperour *Traian* had this ſaying alwaies in his mouth, that the knowledge of freendes and of enemies, was the hardeſt things to attaine vnto : for in proſperitie, the ſecrete enemie is an open freend, and in aduerſitie the greateſt freend oft prooueth the foreſt enemie.

Opere. Workes.

Foure kind of works men ought to vſe one to another.
1. To be charitable.
2. To be faithfull.
3. To inſtruct the ignoraunt.
4. And euer to honour old age.

Certaine *Lacedæmonian* Embaſſadours being ſent to *Athens*, ſitting in a ſumptuous place prouided for them in the Theater to ſee certaine playes,

eſpying an old man white headed to ſtand on his feete, one of them roſe out of his ſeate, and placed the aged man in his roome, ſaying, the *Athenians* knew how to giue precepts, but not howe to followe them.

Foure works are moſt prayſe worthie.

1. To make peace.
2. To preſerue iuſtice.
3. To helpe the oppreſſed.
4. And to ayde a poore man in his buſineſſe. /

In *Thebes* when any priuate diſſention grew betwixt neighbours and freends, he that could ſette them in peace and vnitie, was honoured with a garlande of Oliue, as a recompence of his trauell.

Prudenza. Prudence.

Foure things eſpecially we are taught by prudence.

1. To remember things paſt.
2. To diſpoſe things preſent.
3. To prouide for things to come.
4. And to ſuſpēd thoſe which are in doubt.

In theſe foure is comprehended the perfect courſe of mans life : for ſaith *Zenophon* in his *Oeconomica*, a man muſt remember things paſt, that what he hath done well he may immitate, and what ill, hee may feare to commit the like : he muſt ſette in

order thinges preſent, to keepe that he hath gotten, and to preuent penurie, prouide for the time that is to come.

Foure things make a man wiſe.
1. Studie.
2. Experience.
3. Nightly conſideration.
4. And immitation of the wiſe.

Foure things belong to a wiſe man.
1. To liue ordinatelie.
2. To get riches honeſtly.
3. To follow others rightlie.
4. And to moderate himſelfe.

Learning and experience telleth vs, that an ordinate life, meaſured by the true proportion of equitie, cannot be founde but in wiſe men: for to obſerue the meane betweene two extremities is a poynt of great prudence.

Foure ſorts of men haue neede of great wiſedome.
1. The Preacher in his doctrine.
2. The Judge in his ſentence.
3. The Phiſition in his patient.
4. And ỹ rich man in his treaſure. /

There was none admitted in *Athens* to the calling of a Judge, before he was olde, that experience & many yeres might be a warrant of his wiſedome:

ſo deceitfull ſayth *Solon* are the allurements of riches, that he had neede of great wiſedome which is not abuſed with their vanities.

Padre. A father.

Foure are the duties that a Father oweth to his ſon.

1. To inſtruct him in the Sciences.
2. To learne him good manners.
3. To hold him in obedience.
4. And to nouriſh him moderatlie.

So carefull was the Senate of *Rome* for the inſtruction of children, that ſuch fathers as were negligent in inſtructing them, were fined by the Cenſors in a great ſumme, and loſt their freedome in the Cittie. *Cato Vticenſis* helde his ſonne in ſuch obedience, that he cauſed him to be baniſhed *Rome*, for breaking a pytcher which a maid carried full of water in her hand.

Prelato. A Prelate or Prieſt.

Foure things doe belong as neceſſarie to a Prieſt.

1. Reſidence in his Miniſtrie.
2. Honeſtie in his manners.
3. Care of his flocke.
4. And hoſpitalitie.

Paule wryting vnto *Timothie*, handleth this matter at large, to whoſe cenſure I refer the courteous Reader.

Parlare. Speaking or ſpeech.

Foure things belong to him that hath to ſpeake.

1. To premeditate what he will ſay.
2. To conſider wel to whom he ſpeaketh.
3. To note the time and place.
4. And to pronounce his wordes diſtinctlie. /

When *Phillip* the *Macædonian* ſent Embaſſadours to *Athens*, *Demoſthenes* beeing appointed by the conſent of the Senate to aunſwere them, was found the night before in great conſultation with himſelfe: and beeing demaunded why he was ſo ſolitarie, and ſo perplexed in his minde, knoweſt thou not, quoth hee, I muſt to morrowe talke with the Embaſſadours of *Phillip*?

Pace. Peace.

Foure effects that proceede frō peace.

1. It increaſeth a Cittie.
2. Breedeth ſtore of victuall.
3. Heapeth vp riches.
4. And maketh merry Cittizens.

Tullie thought ſo well of peace, that hee had oft this ſaying in his mouth: *Iniuſtiſſima pax, iuſtiſſimo bello eſt anteferenda*, that the moſt iniuſt peace, was to be preferred before moſt iuſt warre: *Zeno* at his death being demaunded by his Schollers, what

nowe he would craue of the Gods, this quoth he, that my freends may liue vertuouſly, and the Common-wealth may floriſh with peace.

Foure things are neceſſarie for him that obſerueth peace.
1. Not to defraude any man.
2. To vſe patience.
3. To maintaine league.
4. And in euery thing to vſe iuſtice.

Want of performance of iuſtice by the Senatours, made many & ſundry breaches in *Rome*, of peace breeding ciuill mutinies and diſcorde, for thoſe which were wronged and iniuried, in the time of *Catelyne* prooued his confederates.

Penuria. Penurie or want.

Foure ſorts of men fall into penurie.
1. The prodigall.
2. The glutton.
3. The old man.
4. And he that delighteth in ſtrife.

Diſſention and diſcord is as a Moath that eateth and conſumeth riches, and prodigalitie is a vice that ruinateth Monarchies.

Pericolo. Perrill.

Foure ſorts of men put their companions in danger.
1. He that is in puniſhment.
2. He that is afflicted in his iourney.
3. He that walketh in dignitie.
4. And he that looſeth a battaile.

Cicero clyming by his wiſedome and eloquence vnto promotion, walking in the ſlypperie path of dignitie, no ſooner fell in diſgrace, but all thoſe of his alliance or affinitie, were in great perrill and danger: inſomuch that his ſonne in Lawe *Dolobella*, ſequeſtred himſelfe from *Rome* to auoide imminent daungers.

Foure things are perrilous.
1. To liue vnder a Tyrant.
2. To truſt in the wind.
3. To fight in warre.
4. And to company with a foole.

When one of the thirtie Tyrants told *Socrates*, that it was dangerous for him to macerat his bodie ſo much with faſting, nay quoth *Socrates*, but it is dangerous for a man to liue vnder a Tyrant. *Diogenes* ſeeing a Captaine of Alexanders talking with a fooliſh man, bad hym take heede: why, is there any danger quoth the Captain? yea quoth *Diogenes*, if thou cõpany long with that man.

Pouerta. Pouertie.

Foure Artes doo impoueriſh a man.
1. Grammer.
2. Lodgicke.
3. Arithmeticke.
4. And Geometrie.

By this, the Author meaneth as I geſſe, that all liberall Artes decay, that deuotion towardes learning is colde, / and that it is the pooreſt condition to be

a Scholler, all Artes fayling but Diuinitie, Law, and Phiſicke, the one profiting the ſoule, the ſecond the purſe, the third the bodie.

Foure things make a man poore.
1. A woman.
2. Gaming.
3. Ill cõpanie.
4. And ſtrife.

or thus

1. To ſtand idle.
2. Reuenge.
3. Gluttonie.
4. And to liue beyond a mans boundes.

There are foure notable vices, which bring bothe health and wealth to confuſion.

Peccato. Sinne.

Foure ſinnes in man moſt deteſtablie wicked.
1. To kill a mans neighbour without cauſe.
2. To ſpeake euil of any man.
3. To defraude vniuſtlie.
4. And to offer cauſeleſſe iniurie.

Pregato. Prayer or intreatie.

Foure things he ought to conſider that is intreated.
1. What he is by whom he is intreated.
2. For what cauſe he is intreated.
3. What ſhall folow if he doo graunt.
4. And what may happen if he doo not graunt.

Preſenti. Preſents or gifts.

Foure things doe preſents procure.
1. They driue away the couetous.
2. They couer faultes.
3. Increaſe nobilitie.
4. And choake an enemie.

Therefore dyd *Lycurgus* forbid any that bore office in the Cittie, to take any preſents, becauſe they cloake offences and mittigate puniſhments. When the Ciuill warre was moſt hote betweene *Cæſar* and *Pompey*, *Pompey* ſent preſents vnto *Cæſar*, which when the Monarche ſaw, he vttered theſe wordes, now that *Pompey* ſeeth fortune faile him in the wars, he ſeekes to conquer his enemie in bountie.

Perfectione. Perfection.

Foure things doo bring a worke to perfection.
1. The knowledge of Artes.
2. The imitation of wiſe mē.
3. The keeping of cuſtome.
4. And a gratious pronuntiation.

Penitente. A repentant.

Foure things are neceſſary to him that repenteth.
1. Confeſſion of mouth.
2. Contrition of hart.
3. Satis-faction by works.
4. And to continue in well dooing.

The Phariſie in the Goſpell had confeſſion of

mouth, but the Publicane had contrition of heart: for not euerie one that cryeth Lord, Lord, ſhall enter into the kingdom of heauen, but he ſaith Chriſt that dooth the will of my father, which is in heauen.

Prezzo ineſtimabile. Ineſtimable price.

Foure things are ſo great as they cannot be valued.
1. Knowledge.
2. Health.
3. Manners.
4. And vertue.

Popolari. The Common people.

Foure things doo delight the Common people.
1. Want and defect of Artes.
2. Cheapneſſe of victuailes.
3. The oppreſſion of Nobilitie.
4. And deſire of noueltie. /

Heere is made a right perfect and abſolute deſcription of the faultes that raigne in the mindes of the populer ſortes: for not ſeeing into the profit that ryſeth to ỹ Common-wealth by the knowledge of the liberall Sciences, they hold learning and learned men in contempt, counting nothing neceſſarie, but what is mecanicall, whereof it is truelie ſayd: *Scientia non habet inimicum præter ignorantem:* againe, they brooke not the Nobilitie, as impatient of ſuperiours, and as men wiſhing euery Common-wealth were a Democracie, ſtriue

to be Lords themſelues, ayming at ſuch deſires by enuie. Deſirous they are of change, both of Magiſtrates and of Lawes, as contented with nothing but foode and noueltie.

Re. A King.

There are foure things glorious in a King.

1. To rule his Subiects with fatherlie care.
2. To get freendes with his deſerts.
3. To be affable to ſutors.
4. And to vſe iuſtice with clemencie.

Theſe foure things were found to be in ỹ good Emperor *Tytus*, for he was in his gouernment, tender ouer his ſubiects as the father ouer his children: for that in the warres he preferred the life of one *Romane*, before the death of a hundred enemies: he gotte him many freends by his vertues, and counted not that day amongſt the number of his yeeres, wherein he had not giuen ſome benefit, or graunted ſome ſute.

Ringiouenire. To wexe young.

Foure things doo wexe young in an olde man.

1. The hart.
2. Vanitie.
3. The tongue.
4. And concupiſcence. /

Religioſo ſuddito. A religious ſubiect.

There are foure things belonging to a religious Subiect.
1. To attend vpõ his Office.
2. To obey the Biſhops.
3. To flee idlenes.
4. And to giue himſelfe to prayer.

Rettore. A Ruler.

Foure things are neceſſarie in a Ruler.
1. Experience in affayres.
2. Loue towards his ſubiects.
3. Conſtancie in his actions.
4. And iuſtice in euery thing.

Codrus bare ſuch loue to his Subiects, that when it was ſette down by the Oracle, that his men ſhoulde be diſcomfited vnleſſe he were ſlaine, he put himſelf into the apparrell of a baſe Souldiour, and got him to the enemies Campe, where quarrelling with one of the Scowtes, hee was ſlayne, and ſo preferred death before the loſſe of his ſubiects.

Foure things doo belong to him that is a Ruler, and yet ſubiect to another.
1. To obey his ſuperior in things Lawfull.
2. To prouide for the weale of the Common-wealth.
3. To aduance the good.
4. To beate downe the wicked.

Such were the Tribunes and Triumvirs, the Queſtors, Cenzors and Ediles, in *Rome*, which

ruled among the people, and yet were all ſubiect to the Senate, whom they obeyed with all reuerence: ſo by their obedience drawing the Common people to the like ſubmiſſion: prouiding carefully in their ſeuerall Offices for the Cõmon-wealth./

Robba. Wealth.

Foure things take away a mans wealth vpon the ſuddaine.
1. Fyer.
2. A Tyrant.
3. A tempeſt.
4. And an Armie, or Enemie.

Antiſthenes liuing in *Athens*, vnder the gouernment of the thirtie Tyrants, no ſooner became Auditor to Philoſophie but he gaue away all his wealth and ſubſtaunce, and beeing demaunded why he did ſo, made this anſwer, I had rather be counted a Philoſopher for contemning riches, then be thought vnhappie in hauing them taken awaie by Tyrants.

There are foure things which depriues a man of his ſubſtaunce.
1. Water.
2. Gluttonie.
3. Gaming.
4. And lecherie.

Diogenes, ſeeing a byll of ſale ſette on a gluttonous mans doore, ſayd, I thought that thys houſe would ſurfet ſo long, that at laſt hee would ſpue out his Maiſter, thinking that gluttonie and ſuperfluitie of fare, had waſted his ſubſtaunce. Wee reade in

the Goſpell, that the prodigall and wanton diſpoſition of the vnrulie Sonne, brought him to goe naked and poore, waſted his patrimonie, and conſumed all that wealth which his father had beſtowed vpon him.

Superbia. Pryde.

Foure things proceede from pryde.
1. Ingratitude.
2. Oppreſſion of our neighbour.
3. Ill ſpeeche.
4. And diſſention.

The proude man taketh ſuch conceit in himſelfe, that hee taketh all good turnes that are doone him, to come of dutie, / and therefore is ingratefull, not ſparing to ſpeake ill, or to oppreſſe his neighbour, for that chalenging a ſuperioritie aboue others in his minde, he thinketh his actions are not to be controlled.

There are four[e] things which make a man proude.
1. Wealth.
2. Power.
3. Dignitie.
4. And parentage.

Foure things abates pride.
1. Pouertie.
2. Oppreſſion.
3. Olde age.
4. And ſicknes.

Pryde beeing (ſayth *Socrates*) an ouerweening of a mans ſelfe, is commonlie a faulte in youth which when conſideration and experience hath

ſifted and layde in the ballance, olde age findeth too light for his humour, and therefore reiecteth it as a follie. Sickneſſe quaileth, and bringeth thoſe ſences in defect, which are ỹ very ſinewes and force of pryde.

Speranza. Hope.

Foure things proceed from hope.
1. Health of bodie.
2. Quiet of minde.
3. Comfort of labours.
4. And length of life.

Let vs alwaies hope well (ſayth *Zenocrates*) leaſt if that fayle, we prooue miſerable : for the greefe of our labour, toyle, and induſtrie is aſſwaged by hope, which maketh all endeuors, though neuer ſo dangerous, ſeeme eaſie.

Seruire. To ſerue.

Foure things doo make a man to ſerue.
1. Feare.
2. Loue of gayne.
3. To be marked.
4. And ambition. /

Seruile mindes that feare the frowne of their Superiours, are glad to become ſeruaunts, by ſuch obedience and humilitie ſeeking to pleaſe : and ſo forceable is the deſire of gaine as it oft times metamorphiſeth a free mind into a ſlauiſh condition, and therefore did *Perrennius* ſerue *Commodus* the Emperour, becauſe hee was ambitious, and aſpired to the Empire.

Foure things doo appertaine to a Seruaunt.

1. Carefulneſſe in ſeruice.
2. Willingneſſe to doo what he is commaunded.
3. Affabilitie in ſpeech.
4. And myrth ioyned with hys laboure.

Whereupon an olde Engliſhe diſticke.

A ſeruaunt that is diligent honeſt and good.
Muſt ſing at his worke like a bird in the wood.

Foure things make a man ſeruile.

1. A flattering & pleaſant tongue.
2. Deſire of gayne.
3. To receiue preſents.
4. And little vnderſtanding.

Pompey when he was about to be choſen Conſull, ſent preſents to *Cato*, which hee refuſing, willed the Meſſenger to ſay to *Pompey*, that he ſhould take againe his gyft, for he would ſpeake in his behalfe as a free-man, not as a ſeruaunt, alluding to the French prouerbe.

Chi d' altrui preud,
Subiect ſe reud.

Foure things doo belong to a handmayde.

1. To haue care ouer her miſtreſſe.
2. To be no carrier of newes.
3. To be ſhamefaſt.
4. And to doo her buſines with diligence.

As before in the dutie of a wife, ſo I refer this place to the cenſure of *Lodouicus Viues*, in the inſtitution of a Chriſtian woman. /

Soldato. A Souldier.

There are foure things belonging to a Souldiour.
1. Witte.
2. Courage.
3. Money.
4. And liberalitie.

Epaminondas the *Theban* Captaine, was wont to wiſh that all Captaines were Philoſophers, and al Souldiers learned: he appointed none to any great Office that was not paſſing wiſe, and ſomewhat ſkilfull in the liberall Sciences: and of ſuch courage he was, that fighting a battaile to the vttermoſt, being wounded to death, hee would not out of the field, till newes was brought hym that his ſouldiers had won the victorie.

Sommeſſione. Submiſſion.

Foure ſorts of men doo well to hold other in ſubmiſſion.
1. A king his ſubiects.
2. A father his children.
3. Huſbands their wiues.
4. Maiſters their ſchollers.

Stimolo all delitto. A prick vnto ſinne.

There are foure things doo pricke a man forward to ſinne.
1. Anger.
2. Neceſſitie.
3. Hate.
4. And couetouſnes.

Durum neceſſitatis telum, the ſting of neceſſity is ſore, and therefore it is ſayd to be without Lawe, as preſcribed within no certaine limmits. Neceſſitie forced the *Lidians* to inuent gaming. Neceſſitie forced the inhabitants of *Thebes* to breake the league, otherwiſe they had been ruinated by famine.

Secretezza inutile. Secrecie vnprofitable.

There are foure things which doo little profit being kept ſecrete.

1. Reuenewes.
2. Power.
3. Knowledge.
4. And eloquence. /

Appolonius Tianeus a Pythagorian Philoſopher, being demaunded wherein a man did bothe hinder himſelfe and other: in hyding (quoth he) of knowledge, which reaſon moued *Plutarch* greatly to inueigh againſt *Neocles* the brother of *Epycurus*, for ſetting downe to his diſciples this principle, (hide thy life) as counting him an enemie to man, that would obſcure knowledge.

Senſo. Sence.

Foure things doo ſharpen the ſenſe.

1. Deſire to profit.
2. Neceſſary conſideration.
3. Cõference with wiſe mẽ.
4. And the occaſion of a benefite.

Marcus Aurelius the Emperour being verie old, and yet of verie quicke memorie, beeing demaunded on a time how beeing ſo farre in yeeres his ſenſes

were freſh, made this aunſwer, as a knife is kept bright from ruſt by ſcowring, ſo are the ſenſes preſerued by reading & conference.

There are foure ſenſes neceſſarie aboue the reſt to man.
1. Seeing.
2. Hearing.
3. Touching.
4. And taſting.

Foure things doo greatlie dull the ſenſes.
1. Delight in women.
2. Cruell aduerſitie.
3. Oppreſſion through famine.
4. And too much proſperitie.

Plato admitted no Auditour in his *Academie*, but ſuch as while they were his ſchollers woulde abſtaine frõ women: for he was wont to ſay, that the greateſt enemie to the memorie, was venerie. Aduerſitie ſo troubleth the heade, which is the ſeate of the ſences, with cares, as by continuall ruminating of thoughts, it wearieth out the ſenſes with yrkeſomneſſe. And proſperitie ſo puffeth vppe the / minde with pride, that it maketh a man not onelie to defect in his ſenſes, but euen to forget himſelfe.

Scienza. Knowledge.

There are foure things which firſt brought in knowledge.
1. The loue of vaine glorie.
2. Delight to reade.
3. Deſire to gaine.
4. And Diuine inſpiration.

Tys reported that the Liberall Sciences were firſt drawne into forme by *Hermes Treſmegiſtus*, whō therefore the Poets tytled with the name of *Mercurie*, calling him the Meſſenger of the Gods, meaning by that *Ænigmatical* fiction, that he attained to ſuch knowledge by ſome diuine inſpiration.

Sauio.

Foure things ſound not wel in the mouth of a wiſe man.

A wiſe man.

1. To extoll large things.
2. Not to prayſe that is prayſe worthy.
3. To contrary in vnknown things him that is ſkilfull.
4. And to ſtriue with his neighbour for things impertinent.

Eraſmus in his *Chiliads* calleth thys fooliſh ſtrife betweene Neighbours, *Pro lana Caprina rixare*, to ſtryue for Goates hayre, to make a queſtion of that which gotten or loſt, redoundeth to ſmall profit or diſprofit.

Sanita.

Foure things are hurtfull vnto health.

Health.

1. Inordinate vſe of women.
2. Superfluitie of meates.
3. Too much colde.
4. And too much labour. /

Although we are commaunded by the learned Phiſitions, to accuſtome our bodies to labour, and that *Tully* in hys Epiſtles to his freende *Atticus*, and his freeman *Tyro*, willeth them for their health to vſe exerciſe, yet exceſſe in euery thing being a vice, cauſeth too much labor greatlie to weaken the bodie.

Stato.	State.
By foure things a man may come to good eſtate.	1. By dooing well. 2. By vſing loyaltie. 3. By ſaying trueth. 4. By thinking no vile things.

Agathocles beeing a Potters ſonne, and preferred to the dignitie of a king, beeing demaunded merrily by one of his freendes, by what meanes he aſpired to ſuch preferment, aunſwered, by thinking honorably, and ſpeaking the trueth.

Temperanza.	Temperaunce.
Of foure things Temperance doth admoniſh vs.	1. To cut off ſuperfluitie. 2. To bridle deſires. 3. To abſtaine from vnlawfull things. 4. And to baniſh al vaine delights.

Socrates was a Philoſopher of ſo great temper-

aunce, that going into the market, and ſeeing many things there of great price, ſaid, O God, howe many thinges be there that I neede not.

Traditore. A Traytor.

Four things are to be noted in a traytour.

1. Moſt ſweete hony in his mouth to deceiue.
2. Deadly gall in his hart to betray.
3. A fayned laughter in his countenance to intrap.
4. A mortall effect in a fained action. /

Synon, as *Virgil* makes mention in his *Æneiodos*, when he went about to betray the Cittie of *Troy*, had ſorrow in his tongue, and treaſon in his hart: *Iudas* ſmyled and kiſt Chriſt when he betraied him: *Anno Proditionem* (ſaith *Phillip*) not *proditorem*, the Traytor may be flattered, not loued: looked to, but not truſted.

Terra. The earth.

There are foure things which the earth grudgeth to beare.

1. A ſlaue that hath rule.
2. A foole that is rich.
3. A woman that is odious, and yet married.
4. And a ſeruant that is heyor to her Miſtreſſe.

Of this reade more in the Prouerbs of *Salomon*, and the booke of Wiſedome.

Tedio. Tedioufnes.

Foure things are very tedious and toyleſome.
1. Rayne in the day time.
2. Too much talke.
3. Winde in the ſpring.
4. And affliction & labour.

Ariſtotle hearing a babling fellowe tell a long tale, and being demaunded how he liked it, went preſently and layde him downe vpon his bed, giuing thē to vnderſtande by this, that it was yrkeſome and tedious.

Tyranno. A Tyrant.

Foure things doth a Tyrant alwaies.
1. He deſtroyeth the good.
2. He driueth away poore men.
3. He aduanceth the wicked.
4. And ſuppreſſeth vertue.

Heliogabalus after hee was poſſeſſed of the Empire, ſought ſtraight the ouerthrow of ſuch as were vertuous, and preferred to dignitie, bawdes, gluttons, and ſuch like. /

Foure things doo oppreſſe a Tyrant.
1. Want of victuales.
2. Too much oppreſſion.
3. To attempt warre.
4. And to abandon iuſtice.

Foure Tyrants haue beene more cruell then any other.

1. Herod.
2. Attyla.
3. Nero.
4. Eſſelynus.

Foure things deceiue a Tyrant, in thinking he hath ỹ which hee hath not.

1. The fauour of the people.
2. Nobilitie of fame.
3. Aboundance of riches.
4. And will to rule.

A Tyrant cauſeth foure effects.

1. Heé cauſeth diſſention amongſt the Cittizens.
2. Oppreſſeth thẽ which are wiſe.
3. Spoyleth the rich.
4. And pulleth downe the mighty.

Four[e] things hinder the rule of a Tyrant.

1. Concorde of Cittizens.
2. Store of rich men.
3. The foreſight of the wiſe.
4. And the courage of the mightie.

Foure things doo increaſe with the life of a Tyrant.

1. The ſeueritie of his actions.
2. The ſtyng of pryde.
3. The affliction of his ſubiects.
4. And the diſdaine of his nobles.

Four[e] cuſtomes vſuall in a Tyrant.

1. To be headlong in cruel actiõs.
2. To be impatient in hearing.
3. To wyll that all things come from him.
4. To bee reprehended of no man.

Foure things are profitable for the ſubiect of a tyrant.

1. To honour the mightie.
2. Not to offend any man.
3. To ſpeake little.
4. And liue ſolitarie. /

Vtilita. Profit.

Foure things are profitable before the deede.

1. To examine the beginning.
2. To conſider the midſt.
3. To fore-ſee the end.
4. And to aſke counſaile of a wiſe man.

In all the actions of humaine life, ſaith *Periander*, if thou fore-ſee what thou takeſt in hande, thou ſhalt not greatly erre, *(principiis obſta,)* ſtoppe at the beginning, and there conſider what it is thou dooſt attempt, leaſt time being let ſlip, thou finde ſhe is balde behinde. Amongſt the darke precepts of *Pythagoras*, this was one *(Dimidium plus toto,)* the halfe is more then the whole : meaning heer-

by, that he which well weigheth the firſt halfe of his action, hath doone more then if he performed all, inconſidered. Remember the ende (ſaith the wiſe man) and thou ſhalt neuer doo amiſſe. For the finall euents foreſeene, hardlie are any deedes bitten with repentaunce.

Vecchiezza. Old age.

Foure things doo ſpring from olde age.
1. The defect of the ſenſes.
2. Cruell couetouſneſſe.
3. Want of ſtrength.
4. And vaine oſtentation.

There is no ſinne but weareth away by time, couetouſnes only excepted, for adulterie ceaſeth when Nature fayleth, Gluttonie abateth by the weaknes of ỹ ſtomack, Wrath and Enuie are the fruites of choller, and therfore not predominant in olde age, but Couetouſnes neuer forſaketh a man, but ſleepeth with him in his graue.

Foure things olde men doo.
1. Giue holeſome counſaile.
2. Reach coldly to him which demaundeth.
3. Prayſe things paſt.
4. And accuſe things and time preſent. /

Olde men, (ſaith Sir *Ieffrie Chaucer*,) are then in their right vaine, when they haue *In diebus illis*, in theyr mouth: telling what paſſed long agoe, what warres they haue ſeene, what charitie, what

cheapenes of victuals, alwaies blaming the time preſent, though neuer ſo fruitful.

Foure thinges doo belong vnto olde men.

1. To ſpeake profitablie.
2. To counſayle.
3. To ſet enemies at concorde.
4. And to inſtruct them which are ignoraunt.

Zeno the *Stoick* beeing wexen olde, was demaunded of certaine *Lacedæmonian* Embaſſadours nowe that he had giuen ouer his Schollers, what he did practiſe in his age. I nowe (quoth he) giue good counſaile, and ſeeke to pacifie diſſentions.

Vergogua. Shame.

Foure things are the efficients of ſhame.

1. The increaſe of want.
2. To receiue a iourney.
3. To intreate others.
4. And to be driuen from the multitude.

There is nothing that maketh a man more aſhamed, then when he hath beene rich to be oppreſſed with want, and to craue that of others, which before time his abilitie hath ſerued him to giue: which *Alcibiades* found true in his baniſhment, for ſeeing one of his Countrimen in neceſſitie, and he not able to releeue him, he ſighed and ſaid, I am aſhamed that I haue liued thus long.

Foure things driue away ſhame.
1. Little knowledge.
2. Heaping vp of riches.
3. Exceſſiue power.
4. And pride in Science.

The foole (ſaith *Eccleſiaſtes*) ſo delighteth in his follie, as he regardeth not ſhame, and hee that is miſerable, ſayth / *Eroſtratus*, preferreth gaines before honeſtie, and is not aſhamed to get by what ſiniſter meanes ſo euer.

Foure ſorts of men muſt not be ſhamefaſt.
1. Players.
2. Coſoners.
3. Flatterers.
4. And beggers.

Vdito. Hearing.

Foure things doo delight the hearing.
1. A ſweete voyce.
2. An eloquent tongue.
3. A pleaſant murmur.
4. And an honeſt ſute.

Traian the Emperour tooke ſuch a delight in hearing the goode ſutes and complaints of his ſubiects, that it is reported of him, he neuer denyed any mans ſute that was lawfull and honeſt.

Vitio. A vice.

Foure vices are more heynous then any other.
1. To denie God.
2. To betray our Country.
3. Wilful murther.
4. And to deceiue a mans companion.

So greeuous a vice is this deteſtable ſin of *Atheiſme*, eſpecially when a Chriſtian through obſtinacie denies his God, as it is not to be named amongſt men. *Sultan Solyman*, hauing the Ile of *Melytta* betrayed into his handes by a Chriſtian, called *Byzellius*, to ſhewe howe hee did eſteeme of him that betrayed his Country, no ſooner had the Traytor in his poſſeſſion, but he flayed him quicke, as a man vnfit for the company of men.

Foure things doo couer vices.
1. Bountie in ſpending.
2. Affabilitie in ſpeech.
3. Honeſtie in manners.
4. And ſubtiltie in workes.

They which be vicious and rich, ſaith *Epictetus*, couer their faultes with their treaſure. There is nothing ſaith *Clitobulus*, that more eclipſeth the ſight, then the colour of gold and courteous language, for long was it ere the conſpiracies of *Catelyne* could be diſcouered, he was ſo plauſible a man among the *Romaines*. *Cicero* in his *Philippica*, ag'ainſt *Anthonie*, hath theſe wordes: hadſt thou not couered thy gluttonies with hoſpitalitie, and thy ryot with giuing to the poore, long ere this had thy vicious life beene manifeſted vnto the people.

Foure puniſhments follow the adulterers vice. Eyther
1. Extreame pouertie.
2. Suddaine death.
3. Shame before a Judge.
4. And loſſe of a member.

Quatuor impurus pœnis plectetur adulter.
Aut hic parifer erit aut hic ſubito morietur.
Aut cadit in cauſam qua debet iudice vinci,
Aut aliquod membrum caſu vel crimine perdet.

Verita. Trueth.

Foure things doo manifeſt the trueth.
1. Sight.
2. Touching.
3. A true witneſſe.
4. And taſting.

Although we commonly preferre ſight for the ſureſt ſence, yet *Ariſtotle* in his Booke *De ſenſibli et ſenſato*, ſayth, that of all the ſenſes, it eaſelieſt and ſooneſt is deceiued, by the meanes of the diſparitie, and apparence of ſundry obiects, or hauing the inter medium proportioned with two long a ſpace.

Foure things darken trueth.
1. Feare.
2. Loue.
3. Hate.
4. Gaine./

Vita. Lyfe.

Four things doo prolong a man's life.
1. To liue ſoberlie.
2. To dwell with freends.
3. A holeſome ſcituation.
4. A quiet and a merry mind.

Neſtor, who as *Homer* and other Hiſtoriographers doo retort, liued three ages, beeing demaunded by *Agamemnon* what was the cauſes of his ſo long life, aunſwered, the firſt or primarie cauſe, was the

decrees of the Gods, the ſecond, frugalitie in dyet, want of care and of melancholie. If you will die olde, (ſayth *Hermogenes*) lyue not in Law-places, eſchew delicates, and ſpend thy idle time in honeſt and merry companie.

Vſo. Vſe.

Foure things cannot be well attayned vnto without vſe.

1. The knowledge of Grammer.
2. To write fayer.
3. To preache well.
4. And to make verſes.

FINIS./

NOTES AND ILLUSTRATIONS
ETC.

I. Notes and Illustrations.

*** *See general explanatory remarks prefixed to Notes and Illustrations in Vol. II., pp.* 301-2.

PERIMEDES THE BLACKE-SMITH.

Title-page, l. 14, '*interlaced*'—see Glossarial-Index, *s.v.*, for prior examples.

Page 5, l. 1, '*Geruis Cliffton*'—see Index of Names, *s.v.*: l. 3, '*worship*' = honour, respect.

„ 7, l. 6, '*plawsible*' = praiseworthy: l. 13, '*palter vp*'—to 'palter' is to haggle—hence to 'palter up' is to prepare or get up ware for the purpose of haggling or selling. The substantive 'peltry' is perhaps of the same root. Cf. p. 8, l. 22: l. 14, '*poesie*' = posie or motto—This one is in all his title-pages: l. 15, '*latelye two Gentlemen Poets*'—see annotated Life in Vol. I., on this and other allusions that occur on next page to Marlowe, and qy.

John Marston? On the latter and the phrase 'the mad priest of the sun' see Life *ut supra.*

Page 8, l. 3, '*faburden*' = loud or boastful sounding —see Nares, *s.v.*: l. 4, '*that Atheist Tamburlan*'—striking at Marlowe through his play of the name: l. 5, '*the mad preest of the sonne*'—qy. Marston *ut supra*?: l. 11, '*scollarisme*' = learning: *ibid.*, '*in an English blanck verse.*' Cf. this with Nashe's Epistle before Menaphon in Vol. VI.: l. 13, '*hot-house*'—used in that equivocal sense which was the *mode* then: l. 21, '*chaffer*' = merchandise, *ut freq.*: last l., '*smugd*' = arrayed smugly or neatly—pronounced 'smugged,' not 'smudged.'

„ 9, l. 3, '*Oepharion*'—'Orpharion,' which, however was not published until much later, viz., in 1599.

„ 10, l. 1, '*Gentilhōme*'—it is pathetic how insistent these old shabby-genteel writers were on 'Gentleman': l. 8, '*Gueuare*'—so that it was not left to a present-day erudite German to discover Greene's familiarity with Guevara: last l., '*I. Eliote*'—see Index of Names, as before.

„ 11, l. 2, '*annuall*' = annal or annual. So Sir Robert Chester in title-page of his 'Love's Martyr': l. 7, '*constellation*'—according to Astrology = congregation of stars, except that it is applied to the combined aspects of the planets: l. 9, '*manuell*' = manual

or hand: *ibid.*, '*wrong*' = wrung: last l., '*complexion*,' = knitting up. Cf. p. 15, l. 13.

Page 12, l. 4, '*purchased by his owne sweate.*' So Longfellow in *his* renowned 'Blacksmith':

> "His hair is crisp, and black, and long,
> His face is like the tan;
> *His brow is wet with honest sweat,*
> He earns whate'er he can,
> And looks the whole world in the face,
> For he owes not any man."

last l., '*complexion*' = temperament. See Elyot's 'Castle' and Batman *s.v.*

„ 13, l. 17, '*merely*' = merrily, *ut freq.*

„ 14, l. 2, '*breade*' = breed: l. 11, '*sadlie*' = seriously.

„ 15, l. 2, '*in seeming*'—probably error for inseeming = hinting or meaning: l. 13, '*temperature*' = tempering, attemperature. Cf. p. 16, l. 7: l. 26, '*momentanie*' = momentary. So frequently, and conversely.

„ 16, l. 18, '*raced*' = razed.

„ 17, l. 17, '*palme*' = symbol of distinction or great distinction: l. 22, '*Bezo les labros*' = kiss on the lips.

„ 18, l. 2, '*hutch*' = hatch—a sort of recess cupboard—often applied to a closed coop for fowls: l. 5, '*Rabby*' = Rabbi.

„ 19, l. 2, '*sorts*' = chances: l. 21, '*side gowne*' = long gown.

„ 20, l. 4, '*heralt*' = herald: l. 10, '*Alcumists*' = Alchemists: l. 12, '*quintesses* = quintessences.

„ 22, l. 2, '*stretch our strings*'—a metaphor from

archery: l. 17, '*enuie*.' We should write this—*and its* best reward is *hatred*: for 'enuie' then was often used for hatred. See p. 35, l. 12, *et freq.*: l. 26, '*silent*'—a phrase formed on the proverb "Silence gives consent."

Page 23, last l., '*Infortunio*'—Greene named his own son Infortunatus. See annotated Life, as before.

„ 24, l. 6, '*cockboate*'—see Glossarial-Index, *s.v.*, for prior examples and note: l. 8, '*impartiall*' = carrying out not partly but wholly to the end: l. 11, '*Coursayres*' = corsairs: l. 20, '*sounde*' = swoon.

„ 25, l. 25, '*mortal*' = deadly: l. 27, '*tried*' = proved, *ut freq.*

„ 26, l. 11, '*but to thee*'—some error here, probably some omission: l. 16, '*indifferent*' = equal or impartial: l. 21, '*I*' = aye.

„ 27, l. 14, '*Despot*' = absolute sovereign—noted because 'despot' to-day has a deteriorated sense and bad associations: l. 25, '*Satire*' = satyr.

„ 28, l. 27, '*Keisar*' = Cæsar.

„ 29, l. 21, '*And as you*'—either the 'and' has crept in, or more likely we should read, 'and [lived] as you.'

„ 31, l. 20, '*progenie*' = progenitors, *ut freq.*

„ 32, l. 4, '*of commande*' = being commanded, or subject.

„ 33, l. 13, '*galliard*' = the tune to which the lively 'galliard' dance was danced: l. 14,

'*vnacquainted*' = inexperienced: last l., '*fond*' = foolish.

Page 35, l. 2, '*fauour*'—punctuate 'fauour, fond foole,—the 'fauour' being beauty implied in the previous phrase.

„ 36, l. 13, '*espye of*'—'of' in the sense of off, from, by: l. 17, '*peartlie*' = pertly: l. 25, '*quatted*' = squatted, stooped so as to hide, as a chased animal squats to hide.

„ 37, l. 14, '*lims*'—some misprint, I suspect—qy. [g]lims, *i.e.* glimpse or glance? See ll. 15—19 in confirmation: l. 16, '*she passing*'—read '[was] passing.'

„ 40, l. 24, '*graunge*' = country farm-house.

„ 41, l. 13, '*sound*' = swoon.

„ 42, l. 10, '*sollenised*' = solemnised—probably a slip of the compositor.

„ 43, l. 6, '*payre*'—then an ordinary synonym for a 'pack' of cards: l. 9, '*Glucuplica*' = γλυκυς, sweet, πικρος, bitter, sour: compositor misread 'k' as 'li': l. 16, '*other*' = others, as not unfrequent at that time.

„ 44, l. 2, '*enuying*' = inveighing: l. 19, '*censure*' = judgment: l. 22, '*fatigate*' = fatigue.

„ 46, l. 1, '*riches*'—evidently should have been riches[t].'

„ 47, l. 2, '*Lyppary*'—the 'Eolian ile' Lipara: l. 9, '*nourtred*' = nurtured.

„ 48, l. 13, '*louer*'—clearly error for 'loue'—he could hardly have meant his words to express to leave his lover and [leave] himself, etc.: l. 16, '*mart*' = marque, *i.e.* in

manner of letters of marque = privateer or rather rover: l. 22, '*Thũnes*'—as in the making havoc in Barbary, Greene here anachronizes and brings in his own times; Thũnes is therefore Tunis.

Page 49, l. 12, '*winding*'—probably a compositor's error for '*wind*' caused by the succeeding 'thinking.' It is not only preceding but also succeeding words that cause error: l. 17, '*dryue*' = drove—*ut freq.* in Greene.

„ 50, l. 8, '*Suse*' = Susa, making use of the name of the chief city of Persia.

51, l. 12, '*remorse*' = pity: l. 20, '*comicall*' = pleasant. So p. 55, l. 20.

„ 52, l. 14, '*artificially*' = artfully or according to the rules of Art: l. 27, '*glories*' = glorifies.

„ 53, l. 2, '*quarrell good*.' Cf. Shakespeare—"his cause being just and his quarrel honourable," (King Henry V., iv. 1, l. 127): l. 24, '*Beuier*' = beaver (of helmet).

„ 54, l. 28, '*manifest*' = reveal.

„ 55, l. 1, '*would not let the old Gentlewoman take no rest*'—double negatives, *ut freq.*: l. 23, '*comicall*' = pleasant, *i.e.* ending pleasantly as an incident in a comedy. So p. 56, l. 10.

„ 56, '*solempne*' = solemn—note 'p'.

„ 57, l. 15, '*bisse*' = byrsus, as before: l. 17, '*porphurine*' = porphyry.

„ 60, l. 5, '*vnderminding*' = undermining': or qy. error for 'vnderwinding'? l. 8,' *quiddities*' = subtleties.

Page 61, l. 10, '*momentary*.' In Greene interchanged with 'momentany.' See Glossarial-Index, *s.v.*, for examples: l. 16, '*Hesparades*' = Hesperides.

„ 63, last l., '*misard*' = miser.

„ 64, l. 1, '*Spattania*,' and l. 5, '*Pala*'—see separate lists at end of Glossarial-Index.

„ 65, l. 17, '*infringe*' = break—as now we use it, *e.g.*, 'infringe the law,' 'infringe a patent,' etc.

„ 66, l. 20, '*toye*' = triviality: l. 27, '*discouert*' —see Glossarial-Index, *s.v.*, for prior examples.

„ 67, l. 13, '*stand to the chance*,' etc.—a metaphor from diceing: l. 20, '*Griphons*' = griffins: l. 23, '*Resilius*,' and elsewhere—misprint for 'Rosilius': l. 27, '*race*' = raze.

„ 68, l. 10, '*rammage*' = wild: *ibid.*, 'manned' = tamed.

„ 69, l. 11, '*Thalessa*' = Tolosa or Toulouse—see the consul Cæpio, and the proverb *Aurum Tolosanum habet.*

„ 70, l. 6, '*counterfeit*' = picture: l. 9, '*sotted*' = besotted.

„ 71, l. 5, '*Chests*' = chess: l. 20, '*Abenstone*' = asbestos.

„ 72 l. 2, '*Pirulus*' . . : l. 3, '*Trochilus*'—see separate lists, as before: l. 22, '*pearke*' = perch, *ut frequenter*: last l., '*tree Cytizus*'—see separate lists, as before.

„ 73, l. 26, '*passe not*' = take no heed.

„ 74, last l., '*bitter Rue*'—an equivoque in the use of 'Rue,' as in Shakespeare, etc.

Page 75, l. 6, '*he that carieth the pen of an Eagle* [cannot] *perish with thunder*' — an odd 'Vulgar Error' the origin of which would have exercised the ingenuity of Sir Thomas Browne : l. 20, '*Medeas inchanted Casket*' —Gloss. Ind., *s.v.*: l. 25, '*strike of thy head with Mercurie*'—So Hermes (Mercury) is fabled to have killed Argus.

„ 76, l. 8, '*hill Chymera*'—see Index of Names, as before : l. 10, '*mountaine in Harpasa to be remoued with ones finger, not the whole strength*'—qy. an exaggeration of a 'rocking-stone' so poised that the finger-tips cause to oscillate? l. 20, '*personage*' = personableness.

„ 77, l. 18, —is 'stars' misprint for 'star,' which would then rhyme with 'far'? Besides Bradamant is addressing 'Melissa.' Except this and closing couplet, it is to be noted that here and at pp. 79—80 we have (early) blank verse : l. 26, '*swad*'—see on p 92, l. 8 : last l., '*recorded*' = sung.

„ 78, l. 17, '*paramour*' = louer (in a good and pure sense, not as now deteriorated).

„ 79, l. 10, '*mole*' = mould-mark or stain (reddish). So the 'mole' (animal) is called 'mould' and Scoticé 'Moudy' : l. 25—punctuate and read 'vale, and lower[s].'

„ 80, l. 4, '*retorting*' = twisted or turned back : l. 24, '*Sonnet*'—used here and elsewhere generally not technically = short poem. So p. 86, ll. 11, 17 : l. 15, '*their discontent*

in blacke'—obscure. Perhaps should punctuate—delete comma (,) after Danae and place it after 'Gold': l. 24, punctuate 'for feare[,]'.

Page 81, l. 26, '*censure*' = judgment or decision.

„ 82, l. 23, '*bande*' = that which unites or confines—as still used.

„ 84, l. 25, '*brust*' = burst, as before.

„ 86, l. 1, '*William Bubb*'—see Index of Names, as before: l. 3, '*freend Robin*'—as before—as celebrated by Thomas Heywood: l. 7, '*Clifton*'—as on p. 5.

„ 87, l. 8, '*hars[h]e*': but qy. h[o]arse.

„ 88, l. 9, '*I am but yoong*,' etc.—a faint pre-echo of Griffin, and even of Venus and Adonis in this poem. See annotated Life, as before: l. 13, '*see*'—should be 'saw' or 'sees,' but *r. gratiâ*: l. 20, '*let*' = hinder.

„ 89, l. 2, '*vayles*' = avails.

„ 90, l. 4, '*Richt*' = enriched.

„ 91, l. 2, '*dateth*' = maketh (or fixeth) a [near] date, *i.e.* appointeth my [near] end, or fixeth a limit to—: l. 12, '*rustie*' = spotty iron-mould brown: l. 16, '*Colte's teeth* = friskiness, etc.

„ 92, l. 7, '*sitht*' = sighed: l. 8, '*Swad*'—in the North is a peascod shell; thence used for an empty, shallow-headed [bumpkin] fellow.—Blount.

„ 93, l. 10, '*Phidius*'—its correct occurrence elsewhere, *e.g.*, p. 100, l. 24, relieves Greene of the blame for such and kindred

errors; but the 'pencill' is a slip, seeing Phidias was a sculptor (see p. 100, l. 24).

CICERONIS AMOR.

Page 99, l. 2, '*Ferdinando Stanley, Lord Strange*'—see Index of Names, *s.n.*: l. 15, '*Hercules pillers*' = pillars on Calpe (Gibraltar) and Abyla, the mountains on either side the straits of Gibraltar.

„ 100, l. 12, 'in *Rostro*' = rostrum — the 'in' should have been printed in italics to show it was Latin, and governing 'Rostro' in the ablative case.

„ 102, l. 7, '*bold bayard put*,' etc. = brown or bay horse. The phrase is in Chaucer: l. 10, '*For the cliffe*,' etc. = the clef or key in music.

„ 103, l. 7, '*Thomas Watson*': l. 16, '*G. B.*': p. 104, l. 9, '*Thomas Burneby*': last l., '*Edward Rainsford*'—see Index of Names, as before.

„ 104, l. 19, '*doome*' = dome or domus: l. 21—elliptical = '*saies none but* [Greene equals] *Tully*.'

„ 107, l. 15, '*Pyrit stone*' = Pyrites—"The fire stone Pyrites is verily black; but rub it with your finger, you shall find it to burne" (Holland's Pliny, *s.v.*); and Batman (16.78) has this—"Pirites is a redde bright stone . . . . and this stone burneth his hand that holdeth it right fast. In *Lapid*

it is sayd, that he will easilye and softly bee handled and held, for it burneth if it bee hard wrong": l. 18, '*infer*' = bring in: l. 22, '*Marble, which being hard yet drops tears against euery storm*'—see Glossarial-Index, *s.v.*, for illustrations of this 'Vulgar Error.'

Page 109, l. 24, '*randon*' = Spenser's spelling *freq.*

„ 110, l. 16, '*Syenus*' = scions, grafts.

„ 111, l. 17, '*Courtelax*' = a cutlass. Cf. Henry V. iv. 2 for instance; but Nares adds, *s.v.*, that it may sometimes have been used as an axe, as apparently here: l. 26, '*A Temple*' [to Venus].

„ 112, l. 24, '*sightes*' = eyes. Cf. Shakespeare.

„ 113, l. 26, '*Solemnely*' = statelily.

„ 115, l. 4, '*some*' = sum: l. 25, '*basht*' = was abashed, as in p. 116, l. 19. 'Bash' was then a verb = to be ashamed.

„ 116, l. 7, '*Orifice*' = mouth: l. 25, '*legar*' = siege, leaguer: l. 26, '*countermures* = ramparts raised parallel with but against the walls of the town, a then term in fortification.

„ 120, l. 23, '*greeth*' = agreeth.

„ 122, l. 18, '*Titius*' = Tityus, son of Zeus and Elara.

„ 123, l. 7, '*straught*' = distraught, distracted: l. 27, '*quippe*' = sharply or tauntingly jest with.

„ 124, l. 3, '*Thœbus*'—misprint for 'Phœbus.' See on p. 93, l. 10: l. 26, '*raceth*' = razeth.

„ 128, l. 15, '*Erostratus*' = the incendiary-burner

of the Temple of Diana in Ephesus. He did it for 'fame,' and silence on his very name was a fine irony: l. 18, '*mecocks*' = silly effeminate fellows, milksops. Cf. Vol. IV., p. 325. I take the opportunity of noting that the word 'moulting' is there misprinted 'mouthing.' I add that more probably, if not certainly, the 'mewing' at theatres was and is a sign from the mewing of cats. So we have cat-calls.

Page 129, l. 4, [*ill*]—or qy. 'not' as answering to 'for.'

„ 130, l. 17, '*flat*' = mere, not more than: l. 24, '*day-friend*' = George Herbert's "Summer Friends"—only Flavia's 'day' refers, from her 'disallowe to-morrow' to the opinion that 'makes us' take you as such.

„ 131, l. 7, '*leuell*'—the technical term for the adjustment of the piece, etc., to allow it to hit the object aimed at: l. 12, '*frumpe*'—qy. lie, rudeness, rebuke, quip, gird, taunt or mocking—here quip, etc.: l. 26, '*censure*' = judge.

„ 132, l. 14, '*deeme*' = judge.

„ 135, l. 16, '*haughtines*' = height.

„ 136, l. 1, '*approoue*' = prove: l. 13, '*lacke*'—good example of [doth] being understood, *r. gr.*

„ 137, l. 2, '*look of*'—we should say 'look at': l. 15, '*staying*'—may of course be an odd way of expressing his lingering pressure, but qy. error for st[r]ay[n]ing?

Page 138, l. 27, '*preuented*' = forestalled.

„ 139, l. 9, '*combust*' = burnt. In Astrology applied to a planet at not more than a certain distance from the sun.

„ 140, l. 6, '*start vp*' = started up. Though verbs in 't' are usually in Greene thus printed, there are exceptions, *e.g.*, p. 166, l. 16: l. 27, '*without*'—qy. without [him]? or without [happiness]?

„ 141, l. 10, '*disagree*' = disagreement. Cf. 'agree,' p. 133, l. 8: l. 11, '*fautors*' = aiders: l. 14, '*Ebon*' = ebony. In p. 146, l. 28, it is an adjective thence derived = black: l. 21, '*rest*' = card-term—wager or amount set on the value of one's cards: l. 23, '*I*' = aye: l. 24, '*compare*' = comparison.

„ 144, l. 16, '*annualles*' = annals, *ut frequenter.*

„ 146, l. 26, '*tramels*' = nets.

„ 147, l. 18, '*Murex*' = imperial purple.

„ 151, l. 27, '*censuring*' = judging.

„ 154, l. 17, '*discouert*'—see Glossarial-Index, *s.v.*, for prior examples: l. 19, '*cooling carde*'—*ibid.*

„ 157, l. 11, '*standish*' = ink-stand.

„ 158, l. 22, '*shadowed*' = put out of sight: l. 25, '*poult foote*' = club foot, *ut freq.*

„ 159, l. 23—punctuate 'loue: if' or 'loue. If... passions, thy.'

„ 160, l. 6, '*virgings*' = virgins.

„ 161, l. 24, '*god wot*'—a profane exclamation = God knows.

Page 162 l. 13, '*so quatted*' = so made to stoop, so set down.

„ 165, l. 9, '*too too*'—to be noted, *ut freq.* : l. 25, '*verdure*' = bloom ?

„ 167, l. 11, '*wrongs*' = wrongs[t] : l. 13, '*Niess*' —see Glossarial-Index, *s.v.*, for prior examples (under 'eyasse').

„ 169, l. 20, '*Paramour*' = lover, in good sense, *ut freq.* : l. 21, '*driue*' = drove.

„ 170, l. 2, '*board*' = accost : l. 5, '*bash*' = ashamed or bashful. Cf. 'Euphues Golden Legacy.'

„ 171, l. 5, '*his enuie*' = envy of him : l. 12, '*crost her*'—a figure derived from cudgel or single-staff play : l. 23, '*amated*' = dismayed.

„ 172, l. 1, '*couerture*' = enclosure : l. 5, '*I cannot iudge . . . but*' = I cannot but judge . . . that : l. 14, '*thus farre in by the eares*' = fully engaged, or possibly crossly engaged : l. 16, '*strings*' = tendrils ? or qy. fibres? : l. 21, '*prone*' = fill out ?

„ 173, l. 16, '*murmure of*'—we should say 'at' : l. 26, '*hir*'—qy. his ?

„ 175, l. 16, '*I passe manners*' = take not heed to or 'ouer-passe' my manners : l. 18, '*post*' = such haste as a post, or post-haste.

„ 177, l. 1, '*light.*' See on page 140, l. 6 : l. 8, '*C[h]loris*'—wife of Zephyrus and goddess of flowers = Roman Flora : l. 17, '*with all*' = withal.

„ 178, l. 4, '*beautie*' = beauties, *i.e.* quality for substance : l. 19, '*Mercinarie*' = hired or

wage-receiving man : l. 26, '*in some*'—qy. or some ?

Page 179, l. 22, '*if* [he] *put*'—this omission of a second or third pronoun nominative is frequent in Greene. Cf. p. 187, l. 4.

„ 180, l. 19, '*spied*' = pied ?

„ 181, l. 3, '*greeing*' = agreeing : l. 7, '*bewraid*' = properly dirtied, but here *r. gr.* for 'wetted' : l. 8, '*shore the*' = shore [that] the,—the measure causing the 'that' to be understood not expressed.

„ 183, l. 19, '*nise*' = precise—as not uncommonly then : l. 21, '*nayed*' = said nay : l. 23, '*stowre*,' verb = battle or be severe. Fr., *estourdi.*

„ 184, l. 4, '*faine*' = fond, glad.

„ 185, l. 9, '*conceipt*' = intellectual capacity ? : l. 24, '*libertines*' = fast youths : l. 27, '*batte*' = cudgel or stick.

„ 186, l. 3, '*feeling*'—qy. misprint for 'seeking'? But as it was in a grove overclad with leaves 'feeling' may have been intended : l. 6, '*Bisse*'—see Glossarial-Index, *s.v.*, for prior examples : l. 12, '*braue*' = beautiful and beautifully dressed : l. 18, '*censured*' = judged. Cf. l. 24.

„ 187, l. 7, '*no delay depart*'—an odd phrase that I for one do not understand : l. 13, '*clemencie*'—qy. demencie or dementie = madness—a misprint ?

„ 188, l. 28, '*to*' = too, *ut freq.*

„ 189, l. 20, '*volc*' = volley : or qy. = flight, from

Fr. *volée*? whence the phrase at tennis 'to volley,' etc.

Page 190, l. 4, '*Fermour*' = farmer: l. 16, '*glaunce*' = of disdain.

„ 191, l. 11, '*bauins*' = light brushwood that blazes and quickly goes out—more generally = torch or flambeau.

„ 193, l. 9, '*flatly*' = plainly. See on p. 130, l. 17: l. 17, '*sort*' = fall out.

„ 194, l. 14, '*grammercy*' = thanks (Fr.).

„ 196, l. 28, '*Then*' = than, *ut freq.*

„ 198, l. 19, '*censures*' = adjudges.

„ 199, l. 18, '*presageth*' = foretelleth.

„ 201, l. 10, '*pumex*' = pumice: l. 14, '*Sinod*' = Synod or Assembly.

„ 202, l. 5, '*reuie*' = to vie with again, as at cards: l. 17, '*deeme*' = judge, as before.

„ 203, l. 15, '*shrowdlie*' = shrewdly.

„ 204, l. 21, '*scare*' = scar: l. 26, '*bewraide*' = betrayed.

„ 206, l. 19, '*preuent*' = anticipate.

„ 207, l. 18, '*thus*'—read '[is] or [was] thus'—probably the latter: l. 24, '*feature*' = making or shape—more generally 'person.' So p. 209, l. 1, *et freq.*

„ 209, l. 13, '*while*' = until—still an every-day use in Lancashire—*e.g.*, I'll wait in the station *while* you come, etc., etc. See Glossarial-Index, *s.v.*: l. 20, '*Vatinius*' = Vatinius' [son].

„ 211, l. 4, '*course die*' = coarse dye: l. 12, '*fitch*' = of bacon (= flitch).

Page 212, l. 9, '*crue*' = crew—in good sense, as still of a ship's crew: l. 14, '*braue*' = bravado.

„ 213, l. 11, 'in *Rostro*.' See note on p. 100, l. 12. Perhaps this example may be held to show that 'in' was not intended by Greene to be in italics as also Latin. In such case it is clear he used the English 'in' as still governing a Latin noun in the ablative.

„ 214, l. 7, '*doome*' = condemn or sentence.

„ 216, l. 9, '*infer*' bring in.

THE ROYAL EXCHANGE.

„ 221, l. 1, '*Sir Iohn Hart*': l. 3, Richard Gurney and Stephen Soame — see Index of Names, as before.

„ 222, l. 17, '*plotted*' = planned.

„ 223, l. 5, '*regiment*' = government: l. 15, '*that excesse of riches that the Venetians do*'—how grotesque the comparison to-day!

„ 224, l. 6, '*Pataches*'—Florio (in Italian Dict.) gives 'Pataccia, Patassa,' a kinde of hulke, flat boat, or patache: but in his Spanish Dictionary, 'Patache, Patage, Pataje,' a pinnasse, or swift small ship. Here apparently = a small merchant 'kinde of hulke.'

„ 226, last l., '*Burse reales*'—here he uses the Italian adjective for 'royal,' and of course pluralizes it.

Page 227, l. 12, '*abiliments*' = habiliments: l. 14, '*Alexandrine paintings*' = Egyptian cosmetics: l. 17, '*abroche*' = open—as when a spigot is taken out, the barrel's contents flows out.

„ 231, l. 3, '*appeaching*' = impeaching.

„ 232, l. 12, '*affect*' = make towards: l. 20, '*affects*' = strivings or affections: l. 27, '*Bragmaes*' = Brahmins: last l., '*hours*' —misprinted in original 'hearers.'

„ 234, l. 25, '*sinewes,*' then = nerves—constant in contemporary and later books: l. 14, '*alludeth*'—seems to give it a literal signification = playeth towards.

„ 236, l. 16, '*agnomination*' = additional naming —Latin *ad nomino.*

„ 240, l. 5, '*trauell*' = travail.

„ 243, last l., '*Caters*' = caterers.

„ 244, l. 15, '*The*[*re*]' — qy. The[y]? l. 17, '*Lytargie*' = lethargy: l. 21, '*bondes*' = manacles.

„ 248, l. 5, '*annuall*' = annal, *ut freq.*

„ 253, l. 6, '*Baldessar the Courtier*'—one of the 'HUTH LIBRARY' series (2 vols.)

„ 255, l. 11, '*successe*' = result of gaining or losing a battle.

„ 258, l. 20, '*slenderly rewarded*'—to be noted as an old complaint: l. 26, '*curiousnesse*' = carefulness (in family or household matters).

„ 261, l. 13, '*enuie*' = hatred. Cf. 'enuious,' l. 23: l. 16, '*successors*'—one would

suppose 'inferiors' a more likely word here.

Page 264, l. 12, '*insasietie*' = unsatisfiedness.

„ 267, l. 12, '*Ecce,*' etc.—this is the Vulgate version; but the 'oyle,' l. 15, is there 'unguentum.'

„ 270, l. 19, '*a play . . euerie man choose his peere*'—an Italian 'play' or child-game.

„ 271, l. 7, '*Fatila*'—read 'Fatica': l. 20, '*Falondia*'—read '*Facundia.*'

„ 273, l. 18—read 'Guadagno.'

„ 274, last l., '*quicke*' = alive. Cf. p. 324, l. 8.

„ 275, l. 1, '*his son . . tormented*'—a curious and slipshod way of saying 'the son of him that was so tormented': l. 26, '*To consume . . . lauishly*' = to consume lavishly that which is gotten.

„ 276, l. 24, '*tarrieth* [for] *no man*:' l. 28, '*wexe*' = wax.

„ 277, l. 15, '*affectionate*' = indulgent to children.

„ 279, l. 27—qy. *Alteri* [*non* or *ne*] *feceris?*

„ 280, l. 9, '*trauell*' = travail. So p. 271, l. 17: p. 297, l. 14.

„ 281, l. 9, '*Surcuidrie*' = surquedry.

„ 285, l. 15—read '*Agathocles.*'

„ 293, l. 19, '*trauell*' = journeys.

„ 295, l. 19, '*Offeza*'—read 'Offesa' (Florio).

„ 302, l. 5—read '*Dolabella*': l. 26, '*I gesse*' = I conjecture. See Bartlett's 'Dict. of Americanisms,' *s.v.*, where he distinguishes between its legitimate use and the American ab-use.

Page 316, l. 17, '*aspire*'—in one of its Latinate senses = to come or attain to.

„ 324, l. 8. See on p. 274, last l.

„ 325, l. 26, '*retort*' = twist back to, an odd use of the word,—in imitation apparently of the Latin phrase *animum retorquere.*

Proverbs, Proverbial Sayings, Phrases, etc.

Page 6, ll. 15—16, '*least I should shape Hercules shoo for a childs foote.*'

„ 8, l. 14, '*to vse the Germaine prouerbe hath swet out all the greatest part of their wits,*' etc. See note on '*hot-house.*'

„ 21, l. 24, '*eate to liue, and liue not to eat.*'

„ 22, l. 1, '*a vertue of necessitie,*' and so p. 26, l. 20 : l. 9, '*it is ill medling further than the latchet,*' or door string or latch.

„ 24, l. 9, '*gave hir a sorer mate.*'

„ 29, l. 16, '*the rubbing of halfe healed scarres . . . but renewe old soores.*'

„ 36, l. 6, '*troden her shoe so euen*' : l. 13, '*espye of the halfe what the whole ment.*'

„ 45, l. 26, '*a man had better loose than to be idle.*'

„ 52, l. 25, '*put a spur to a free Horse.*'

„ 53, l. 19, '*God and our Right*'—the English cry, "Dieu et mon droit."

Page 60, l. 18, '*poorely content is better then richlye couetous.*'

„ 62, l. 17, '*an Eele amongst many Scorpions.*'

„ 63, last l., '*casting beyond the Moone.*' We say this, or shooting beyond the moon. Cast is here = throw.

„ 64, l. 9, '*to preuent had I wist.*'

„ 65, l. 27, '*these two discords of descanting, to make a concord.*'

„ 66, l. 28, '*thought to strike while the Iron was hot.*'

„ 68, l. 5, '*a woman and therefore to be woone.*'

„ 73, l. 6, '*doest thou meane to measure ỹ heauens with a line, or to furrow the seas with a plough?*' : l. 9, '*doest thou meane to quench fire with a Sworde: or to stop the winde with a feather?*' : l. 17, '*without lawe, and therefore must needs bee aboue all lawe*' : l. 18, '*striue not . . . against the streame*' . . . '*feed not with the Deare against the winde.*'

„ 78, l. 11, '*could not conceale fire in the straw.*'

„ 81, l. 7, '*Though men determine the Gods doo dispose*' : l. 8, '*oft times many things fall out betweene the Cup and the lip.*'

„ 83, l. 17, '*rigging a bonny Bark to the Sea.*'

„ 89, l. 9, '*willing to gyue . . . a sop of the same sawce.*'

„ 91, l. 9, '*That fore my haruest in the grasse beares graine.*'

„ 101, l. 2, '*Meane schollers haue hie thoughtes.*'

„ 114, l. 19, '*Loues and warres craues courage.*'

„ 115, l. 13, '*nipped on the head,*' *ut freq.*

„ 116, l. 23, '*willing to make flight at the foule*

and yet not to haue a bel at his heele,' i.e. not to be descried nor to make his purpose openly known.

Page 119, l. 1, '*spying the flame by the smoake.*'

„ 124, l. 20, '*The lowest ebbe may haue his flow and the deadest neape his full tyde.*'

„ 130, l. 19, '*the fire will be knowne by the smoke.*'

„ 131, l. 8, '*his peny is good siluer*: l. 15, '*he was sore put to his trumps*'—a figure from card games, whist, etc.: last l., '*crying like the lapwing farthest from their nests.*'

„ 133, l. 17, '*giuen hir a soppe of the same sauce, and paide hir debt in hir owne coine.*'

„ 144, l. 1, '*smoake depressed stiffleth more deadly*': l. 2, '*the Ouen the closer it is damd vp the greater is the heate.*'

„ 145, l. 11, '*The birde flieth the snare of the fouler.*'

„ 156, l. 22, '*Flauia hung the lippe*' = to pout, to be sulky.

„ 160, l. 13, '*Wade not there where the ford hath no footing*'—'*barke not with the Wolues of Syria against the Moone*'—'*looke not to clime Olimpus*'—'*way not at impossibilities.*'

„ 161, l. 5, '*greeuing that thy showers came in Autumne.*'

„ 164, l. 10, '*barrels the fuller they be the lesse sounde they yeeld*'—'*where the current is deepest there the water is most still.*'

„ 165, l. 1, '*quench the fire with swords.*'

„ 168, l. 5, '*hir loue such as may challenge thy affection for debt.*'

Page 171, ll. 2—5, '*the least flie hath his spleane, the smallest ant her gall, no haire so little but he hath his shadowe, and no man so meane but he hath his enuie*' : l. 12, '*crost hir ouer the thumbs.*'

„ 172, l. 3, '*ouer the shooes in affection*' : l. 14, '*thus farre in by the eares*' : l. 20, '*his autum showers comming to late.*'

„ 174, l. 9, '*one word for my friend and two for my selfe*' : l. 17, '*Graunt I my loue to the meanest citizen, a monarch shall not make conquest of my thoughts.*'

„ 178, l. 1, '*helde loue at the staffes end.*'

„ 190, l. 26, '*let not slip occasion, for shee glydes away like a shadow, nor loue, for she hangs at the heeles of time.*'

„ 191, l. 1, '*put the iron in the fire, strike then while it is hot.*'

„ 192, l. 7, '*set all on the dice.*'

„ 193, l. 9, '*put a spurre to a free horse*' : last l., *vp to the hard eares in a dumpe.*'

„ 194, l. 2, '*what winde hath driuen you into this coast?*'

„ 206, l. 21, '*a long haruest to a small crop.*'

„ 208, l. 12, '*his meed may not want his merite.*'

„ 216, l. 16, '*womens reasons would seeme no reasons.*'

„ 222, l. 14, '*leaue off comparisons, for such insertions are odious.*'

„ 239, l. 26, '*Take heede thou sitte not vpon a bushell.*'

„ 245, l. 23, '*shutte the stable doore when the*

steede is stolne': '*wishe for a showre of rayne when haruest is past.*'

Page 255, l. 25, '*what the hart thinketh, the tongue clacketh*' [or clinketh].

„ 277, l. 1, '*as soone commeth the yong Lambe,*' etc.

„ 293, ll. 1-2, '*Wynters,*' etc.

A. B. G.

END OF VOL. VII.

Printed by Hazell, Watson, and Viney, London and Aylesbury.

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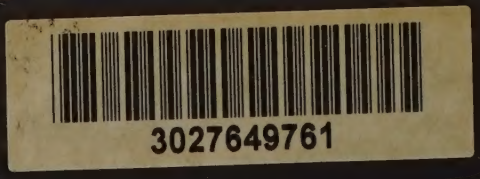
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